

An Educational Model of Pastoral Care to Support Racial and Ethnic Diversity in
Unitarian Universalist Congregations

A Professional Project
presented to
the Faculty of the
Claremont School of Theology

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by

Monica L. Cummings
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Monica L. Cummings

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Faculty Committee:

Kathleen J. Greider, Chairperson
Lincoln Galloway

Dean: Susan L. Nelson

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ABSTRACT

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Unitarian Universalism has a long history of working for social justice in the United States. The approach used to bring about justice has been in the form of protests, political activism and writing political representatives. However, Unitarian Universalism has not intentionally focused on the pastoral care needs of people in their congregations who are most wounded by injustice. This project describes an intentional approach to cross-cultural pastoral care that employs a new integrated multifactorial assessment model to support racial and ethnic diversity in Unitarian Universalist congregations, by calling attention to the significance of culture on the identity formation of individuals who are labeled by the dominant culture as minorities. Additionally, the project encourages Unitarian Universalist ministers and religious educators when providing pastoral care to consider the history, family, culture and religious/theological issues that inform, nurture and sustain Unitarian Universalists who identify themselves as persons of color or members of an ethnic minority group in the United States.

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Chapter 1

I am only one But still I am one.
I cannot do everything,
But still I can do something.
And because I cannot do everything
I will not refuse to do the
something that I can do.¹

Introduction

In early spring of 2005 I was offered the position of consulting minister for The First Unitarian Church of Los Angeles, and about a month later was accepted into the Doctor of Ministry program at Claremont School of Theology.

In mid-June 2005, I attended the Unitarian Universalist Association of Congregations (UUA) annual General Assembly (GA) in Fort Worth, TX. About a week later, I received a phone call from a friend who told me about an incident, involving youth of color and a white Unitarian Universalist minister, that happened after the closing General Assembly ceremony. About week later, I received the following email,

Subject: Open Letter from the UUA Board
July 6, 2005

An open letter to UU youth of color and UU people of color who attended Fort Worth General Assembly and the broader UU community:

At General Assembly in Fort Worth, there were several incidents that reminded us that we have much work to do in our journey to becoming an anti-racist, anti-oppressive, and multicultural association. We, the UUA Board of Trustees, want to express deep sadness and regret that these incidents took place.

Some of these incidents involved apparently disrespectful and racist treatment of our youth by Fort Worth officials. We will respond appropriately to these incidents. When we visit a city, we expect that all members of our Unitarian Universalist community should be treated with respect and hospitality. For this and future General Assemblies, our presence might provide a "teachable moment" for us to work with our host cities on issues involving race and youth.

But we have work to do within our own community as well. We have been disturbed by reports of other unfortunate incidents during General Assembly within our own Unitarian Universalist family, in which some UU youth of color were made to feel that they were not welcome. There was an incident outside the hall during the closing

¹ Edward Everett Hale, affirmation in *Singing the Living Tradition* (Boston: Beacon Press, 1993), 457.

ceremonies at the Fort Worth General Assembly. Based on the reports of witnesses, the incident involved several UU youth of color, a UU adult who questioned their right to be there, provoking an angry response from the youth, a UU minister who intervened in support of the adult, and another white youth who defended the youth of color and verbally attacked the minister, who responded in like fashion with similar inflammatory language. This was not the only incident. We have also heard that on several occasions in Fort Worth, white UUs assumed that UU youth of color were hotel service people and asked them to carry luggage or park cars. We are troubled that some UUs may have treated other UUs as if they did not belong among us. We can and must do better.

Sadly, this was not the first General Assembly to have incidents like these. After one of those past incidents, the UUA Board of Trustees committed to provide safe space to process issues and concerns around oppression and racism and chaplains who could help facilitate reflection, discussion, and learning. However, we as a Board regret that we have not done enough to provide that safe space. We cannot control the actions of individuals, but we can create venues where we can all learn and grow as a community. We apologize for failing to provide those venues and commit to remedy this at future General Assemblies.

As your UUA Board, we pledge to treat all these incidents as a wake-up call for our entire community. We understand that personal stories about individuals' experiences at Fort Worth General Assembly have been recorded and we commit to hear these stories and learn from them. Also, we will work with the General Assembly Planning Committee and other groups to ensure that General Assembly in St. Louis and all future General Assemblies are more welcoming to all members of our Unitarian Universalist family.

After reading the above letter I was heartbroken. I reflected on other incidents in which UUs of color (including myself) have felt unwelcome in UU settings.

During the course of the following year, I began to query UUs of every ethnicity, ordained and lay, about the need to address the ethnic and racial challenges in Unitarian Universalism from a pastoral perspective. I developed surveys (see Appendix A) to collect more concrete data. In workshop settings, I shared ideas from my Doctor of Ministry project, and continued to gauge the need for cross-cultural pastoral care and get feedback from participants. Based on survey results, responses from workshop participants, research and personal experience, the design of this project took shape. Most noteworthy for this project is the influence that the dominant culture in the United States has on the identity development of ethnic minorities, the role of cultural values

associated within one's country of origin, family systems and religious/theological beliefs of different minority or ethnic groups.

The Problem

Many Unitarian Universalist (UU) ministers and religious educators are not adequately educated to provide pastoral care to Unitarian Universalists who identify themselves as persons of color or members of an ethnic minority.

Importance of the Problem

The rationale for this project grows out of my experience as an ordained UU minister in final fellowship. More specifically, it draws on the many experiences I have had as an active member of Diverse & Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM), an independent affiliate organization of the Unitarian Universalist Association (UUA) whose mission is to provide support and advocacy for people of color and leadership to cultivate anti-racist Unitarian Universalist identity and practice. In addition, I have been a member and co-chair of the Journey Toward Wholeness Transformation Committee that was appointed by the Unitarian Universalist Board of Trustees to monitor and assess UUA efforts toward becoming an authentic anti-racist, anti-oppressive and multicultural institution.

During my participation as a member of DRUUMM, I have worked with youth, young adults and adults who have shared the common experience of feeling that they are not heard or that their lived experiences as persons of color or as members of an ethnic minority group are not understood by many ministers and religious educators in Unitarian Universalist congregations. As a member of the Journey Toward Wholeness Transformation Committee, I have had extensive conversations with Unitarian

Universalists who self-identify as persons of color or members of an ethnic minority group about their experiences of being marginalized by dominant culture attitudes in their local congregation. Unitarian Universalism is a denomination that is primarily composed of people of European descent and reflects the dominant culture of the United States. This project is one attempt to address the continuing challenge of Euro-centric cultural attitudes in UU congregations and why some Unitarian Universalists who identify as persons of color or members of an ethnic minority group think and feel that they do not have anyone to minister to them.

In an effort to investigate more intentionally the experiences and perceptions of UU members, I collected data through an informal survey. The survey consisted of four separate questionnaires (see Appendix A) specifically designed for four different groups: youth, laity, religious educators and ministers. In a very random and informal manner, I distributed less than 100 surveys at the Unitarian Universalist Association of Congregations General Assembly in June 2006. I collected a total of 22 surveys, 10 from ministers, 9 from laity and 4 from religious educators. The self-identification of the 22 respondents is shown in table 1 below.

Table 1. Self-Identification of UU General Assembly Respondents

European Descent	Multiracial	African Descent	Latino/a/Hispanic	Tri-racial	No Response
10	5	3	2	1	1

Of the ten ministers who responded, three indicated that they had not taken any cross-cultural pastoral care and counseling courses, three responded that the cross-cultural courses they had taken did not adequately prepare them to provide pastoral care

to UUs who identify themselves as persons of color or members of an ethnic minority group. Nine indicated that the Unitarian Universalist Ministers Association (UUMA) and the UUA need to provide more pastoral care and counseling (PC&C) training focused on meeting the PC&C needs of UUs who identify as persons of color or members of an ethnic minority group. Two of the religious educators indicated they had not received training dealing specifically with the needs of UU children and youth who identify as persons of color or members of an ethnic minority group. Seven of nine laity responded they do not think UU ministers receive adequate training to meet the pastoral care and counseling needs of UUs who identify as persons of color or members of an ethnic minority group.

The second setting I used to collect data was during a three day workshop I co-facilitated (I had a 3 ½ hour block during the 15 hour workshop to present material) in March 2007 for UU Religious Educators working in UU congregations in the Pacific Southwest District. I distributed and collected 14 surveys. The self-identification of the 14 respondents is shown in table 2 below.

Table 2. Self-Identification of UU Religious Educators at Pacific Southwest District Workshop

European Descent	Multiracial	American (not Native/Indigenous)
11	2	1

Ten of the 14 responded “no” to the question ‘Have you received any training dealing specifically with the needs of UU children and youth who identify as persons of color or members of an ethnic minority group?’

The third setting I used to collect data was at the DRUUMM Western Region Retreat for Youth and Young Adults where I facilitated an afternoon workshop entitled “The Influence of Culture on Identity Formation.” During the workshop I distributed 15 and collected 15 surveys. The self identification of the 15 respondents is shown in Table 3 below.

Table 3. Self-Identification of Youth and Young Adults at the DRUUM Western Region Retreat

Multiracial	Latino/a/Hispanic	African Descent	Asian Descent	Native/Indigenous
8	3	2	1	1

Of the 15 respondents, ten answered “no” and two “yes” to the question “Do you think the pastoral care and counseling needs of UU youth who identify as persons of color or members of an ethnic minority group are met in UU congregations?” Ten answered “no” and one “yes” to the question “Do you think UU religious educators are knowledgeable about the pastoral care needs of UU youth who identify as persons of color or members of an ethnic minority group?” Eight respondents answered “no” to the question “Do you think UU ministers receive adequate training to meet the pastoral care and counseling needs of UUs who identify as persons of color or members of an ethnic minority group?”

The fourth setting I used to collect data was at the “Finding Our Way Home” gathering for seminarians and ministers of color (including Latino/a/Hispanics) retreat. I distributed and collected 16 surveys. The self identification of the 16 respondents is shown in table 4 below.

Table 4. Self-Identification of Seminararians and Ministers of
Color/Latino/Latina/Hispanic at the “Finding Our Way Home” Gathering

African Descent	Multiracial	Latino/a/Hispanic	Asian Descent	Iranian American
7	4	3	1	1

Of the 16 respondents, seven answered “no” to the question “Have you taken any cross-cultural pastoral care or counseling courses?” Three respondents who answered “yes” then answered “no” to the question “...do you think the cross-cultural courses adequately prepared you to provide pastoral care or counseling to UUs who identify as persons of color or members of an ethnic minority group?” All 16 respondents answered “yes” to the question “Do you think the UUMA and the UUA need to provide more PC&C training focused on meeting the PC&C needs of UUs who identify as persons of color or members of an ethnic minority group?”

I gained a wealth of knowledge facilitating the above-mentioned workshops. Some people of European descent within Unitarian Universalism struggle with scars and wounds from their past that limit their ability to understand and be present for ethnic minorities who are continuously wounded by racism. Two examples are: UUs who grew up hearing stories of the oppression their Irish immigrant grandparents experienced; also, UUs who identify as lesbian, gay or bisexual and are the victims of oppression. I wrote the following message for the UUA website in response to the question “With whom do we need to be reconciled so Unitarian Universalism can move toward the Beloved Community?”

I believe that many Unitarian Universalists need to reconcile with the moment in their lives when they first felt inferior to someone or something and how that

moment has shaped and influenced their lives. By reconnecting with that pivotal moment and reconciling within themselves their thoughts and feelings of inferiority, perhaps they can stop projecting onto others what they reject in themselves and what has caused them discomfort or pain. In other words, the Beloved Community will be possible when Unitarian Universalists internalize that affirming and promoting the inherent worth and dignity of every person, begins within.

The survey results affirm the importance of the project and what I have witnessed over the years, that many UU ministers and religious educators of European descent struggle with addressing the pastoral care needs of ethnic minorities and people of color. One reason for this is the fact that many UU ministers and religious educators of European descent often do not have interaction or close personal relationships beyond the church setting with people of color or ethnic minorities, which severely limits their ability to understand and to meet such congregants where they are. For example, in a recent workshop several of the participants were not aware that many people of African descent have specific hair and skin care needs that differ from other ethnic groups. Another aspect of their struggle is rooted in limited training of ministers and religious educators in pastoral care and counseling in multicultural or diverse settings wherein social, economic and political factors influence how a person experiences the world and their place in it. Ministers and religious educators who offer pastoral care to people of color or ethnic minorities need to take into account the ways in which people of color and ethnic minorities experience racism and oppression in the larger community and within Unitarian Universalism and how those experiences are impacting their lives. It is my contention that if the current lack of focus on pastoral care to meet the needs of UUs who identify as persons of color or members of an ethnic minority group continues, Unitarian

Universalism will experience no significant numerical growth and will continue to represent a mono-cultural community and perspective.

With a more diverse practice of PC&C, UU ministers and religious educators can gain a better understanding of themselves, be liberated from narrow mono-cultural ways of thinking and offer the possibility of understanding and liberation for those to whom they provide care. Additionally, a new model of PC&C will offer UU ministers and religious educators a more holistic approach to pastoral care.

Finally, I am reminded of the importance of this project when I interact with the members of my congregation who are from Latin America. In almost every interaction, I am aware of my lack of understanding related to their cultures and language which causes me to question my ability to provide pastoral care in a meaningful way. Whether or not that is their experience does not obviate my accountability as their minister to ensure that the pastoral care needs of members of my congregation are provided in a culturally sensitive and competent manner.

Thesis

An educational model offering focused attention to racial and ethnic identity development will support ministers and religious educators in developing greater sensitivity to the pastoral care needs of Unitarian Universalists who identify as persons of color or members of an ethnic minority group.

Definitions of Major Terms

Pastoral Care—“the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships.”²

Pastoral Counseling—refers to caring ministries that are more structured and focused on specifically articulated need or concern. Counseling always involves some degree of “contract” in which a request for help is articulated and specific arrangements are agreed upon concerning time and place of meeting.³

Spirituality—refers to “setting out on a personal search for answers to the most profound questions of life. It is a journey of awakening to who we really are; a journey of opening the heart to the love that permeates the universe; a journey from confusion to meaning; a journey from fear to faith; a journey from feeling alone in a hostile world to being at one with everyone and everything.”⁴

Wholeness—refers to the condition of being in which one’s inner world and outer world are congruent with a sense of being a part of the interconnected web of life.

Diversity—refers to inclusion of persons with diverse racial and ethnic cultural identities.

Projection—“A defense mechanism in which one unconsciously attributes one’s own unacceptable feelings, desires, thoughts, and impulses to another person.”⁵

² Rodney J. Hunter, “Pastoral Care and Counseling (Comparative Terminology),” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter et al. (Nashville: Abingdon Press, 1990), 845.

³ Hunter, 845.

⁴ Timothy Freke, *Spiritual Traditions: Essential Teachings to Transform Your Life* (New York: Sterling Publishing Co., 2001), 152.

⁵ John Estelle, “Projection,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter et al. (Nashville: Abingdon Press, 1990), 960.

Culture—“denotes a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which [men] communicate, perpetuate, and develop their knowledge about and attitudes toward life.”⁶

Dominant Culture—is one that is able to impose on subordinate cultures values and ways of behaving, perceiving, communicating and beliefs through legal or political domination.

Race—unlike culture, the category of race was an intentionally constructed concept by European scientists to classify people. According to Lee H. Butler Jr., “It was not until 1570 that race developed as a concept. Francois Bernier first employed the category of ‘race,’ primarily denoting skin color, in 1684 for the purpose of classifying human bodies. The first authoritative racial division of humanity is found in the works of naturalist Carolus Linnaeus in 1735. Hence, it is not until the eighteenth century that political, linguistic, and geographical distinctions became ‘race’ issues.”⁷

Ethnicity—“Ethnicity may be viewed as a primary bonding, an identification and context of belonging, shared by groups with common language, behaviors, histories, lifestyles, values, and norms.”⁸

Minority—“The term *minority* has traditionally been used in reference to groups whose access to power is limited by the dominant culture.”⁹

⁶ Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 89.

⁷ Lee Butler, Jr., *Liberating Our Dignity, Saving Our Souls* (St. Louis: Chalice Press, 2006), 37.

⁸ Peggy Way, “Cultural and Ethnic Factors in Pastoral Care,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter et al. (Nashville: Abingdon Press, 1990), 253-54.

⁹ Pamela A. Hays, *Addressing Cultural Complexities in Practice: A Framework for Clinicians and Counselors* (Washington, DC: American Psychological Association, 2001), 13.

Racism—“a scheme of oppressive social classification based on physical features, mainly skin pigmentation.”¹⁰

Prejudice—“Unfounded hostile attitudes—suspicion, dislike, disparagement, rejection—directed toward members of a group identifiably distinguished by religion, race, occupation, nationality, gender, age, region, sexual orientation, height, weight, physical handicap, social class, dress, hair style, membership in labor unions, personal habits such as smoking, or presumably any other identifiable characteristic.”¹¹

Stereotype—“generalizations about groups of people that distinguish those people from others.”¹²

Work Previously Done

There has been significant work done on racism, oppression and multiculturalism in the areas of political and social justice in Unitarian Universalism. However, as of this writing, my research has not uncovered any work done in a Unitarian Universalist context to address the impact of racism, oppression and mono-culturalism within Unitarian Universalist congregations from a pastoral care perspective. Furthermore, the lack of work in the field of PC&C in general and specifically for people of color and ethnic minorities from a Unitarian Universalist perspective, limits the ability of ministers and religious educators to provide adequate or sensitive pastoral care to many within their congregations but especially to the most vulnerable and wounded members in UU congregations.

¹⁰ William Pannell, “Racism,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 1035-38.

¹¹ James E. Dittes, “Prejudice,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 946-47.

¹² Martin Bolt, “Social Perception, Judgment and Belief,” in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 1191-92.

There is a limited amount of work in the field of PC&C focused on issues of ethnic/racial diversity and identity development. However, the work done by the following authors has been valuable in formulating the content and structure of this project. Emmanuel Y. Lartey's writings on intercultural PC&C and liberation as pastoral praxis¹³ and the questions posed by Aart M. van Beek for caregivers working cross-culturally and his work in cross-cultural personality and identity development¹⁴ were very helpful in writing Chapter 2. Additionally, David W. Augsburger's five measurable and teachable characteristics of the culturally capable counselor¹⁵ combined with R. Montilla and Ferney Medina's work provided a good framework for explaining the developmental and needed characteristics for caregivers to be sensitive, competent and capable in racially and ethnically diverse care settings also contributed greatly to the writing of Chapter 2. Montilla's and Medina's work on pastoral care and counseling with Latino/as was helpful in deepening understanding of the salient issues that are important when working with Hispanics/Latinos/as.¹⁶ Carol A. Watkins Ali's work related to pastoral care in the African American context and the importance of understanding the devastating effect of racism on people of African descent was invaluable in developing and writing Chapter 6.¹⁷

While the work previously done in the field is exceptional, most of it is written from a Christian perspective. This perspective is helpful in understanding the historical roots of PC&C in the Jewish and Christian traditions. However, PC&C from a Christian

¹³ Emmanuel Y. Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd ed. (London: Jessica Kingsley Publishers, 2003).

¹⁴ Aart M. van Beek, *Cross-Cultural Counseling* (Minneapolis: Fortress Press, 1996).

¹⁵ David W. Augsburger, *Pastoral Counseling across Cultures* (Philadelphia: Westminster Press, 1986).

¹⁶ R. Esteban Montilla and Ferney Medina, *Pastoral Care and Counseling with Latino/as* (Minneapolis: Fortress Press, 2006).

¹⁷ Carol A. Watkins Ali, *Survival and Liberation: Pastoral Theology in African American Context* (St. Louis: Chalice Press, 1999).

perspective is neither inclusive nor diverse enough theologically for the primary context for which this educational model has been developed. While there are Unitarian Universalists who identify as Christian, they are a minority in most Unitarian Universalist congregations. Therefore, this project must address the needs of care-seekers and congregations who are both multicultural and multi-theological in their beliefs and faith practices who consider themselves to be, for example, Buddhists, Mystics, Humanists, Pagans, Earth Centered, and atheists as valid theological positions as well as Christians from diverse perspective such as process, feminist and liberation theologies.

The conversation partners I will engage for this project include Unitarian Universalist theologian and ethicist James Luther Adams. In the book *The Essential James Luther Adams: Selected Essays and Addresses*, the author asserts that theology and social justice are interconnected. Theology must influence social justice activities and social justice activities must be influenced by theology.¹⁸ Accordingly, pastoral care must be sensitive to diverse theologies and social injustice when working with people of color and ethnic minorities. I will also engage the authors of the book *Pastoral Care in the Liberal Churches* that critiques the historical shortcomings of PC&C in the liberal church, including Unitarian Universalism.¹⁹

While there is a wealth of materials on diversity related to counseling regarding transracial adoption and biracial and multicultural persons and families, the approaches are primarily secular. They lack attention to an important responsibility that religious caregivers have when working with people of color and ethnic minorities. This

¹⁸ George Kimmich Beach, ed., *The Essential James Luther Adams: Selected Essays and Address* (Boston: Skinner House Books, 1998), 198.

¹⁹ James Luther Adams and Seward Hiltner, eds., *Pastoral Care in The Liberal Churches* (Nashville: Abingdon Press, 1970).

responsibility is to recognize the importance of not just meeting the pastoral care needs of the person, but to also address the causes of dis-ease within the person's family, community and larger society. Additionally, materials written from a secular perspective typically do not address the importance of religion and theology in supporting people in healing and in growth.

Finally, the work that William E. Cross (Nigrescence Model),²⁰ Erik H. Erikson²¹ and Pamela A. Hays²² have done in the area of culture and identity formation has been invaluable in developing the Identity Map tool and the Four Stage *Identity Development for Ethnic Minorities and Biracial Persons* based on Sue & Sue²³ and Poston's²⁴ models. These models will be beneficial to UU ministers and religious educators to help them gauge their self-understanding in relationship to care-seekers who identify as persons of color or members of an ethnic minority group.

Scope and Limitations of the Project

Race is a social construct that is used to empower people of European descent while disempowering people of Native, African, Latin and Asian descent. There is ample material written addressing the problems of racism, oppression and multiculturalism in Unitarian Universalism; however, most of the materials address the social and political outcomes of injustice. On the other hand, there is a dearth of information addressing racism, oppression and multiculturalism from a pastoral care perspective. Therefore, this project will be confined to the pastoral care needs of people affiliated with UU

²⁰ Beverly J. Vandiver, et al., "Cross's Nigrescence Model: From Theory to Scale to Theory," *Journal of Multicultural Counseling and Development* 29 (July 2001): 174-200.

²¹ Erik H. Erikson, *Childhood and Society* (New York: W.W. Norton & Company, 1985).

²² Hays, *Addressing Cultural Complexities in Practice*.

²³ Derald Wing Sue and David Sue, *Counseling the Culturally Diverse: Theory and Practice*, 4th ed. (New York: John Wiley & Sons, 2003), 215-33.

²⁴ W. S. Carlos Poston, "The Biracial Identity Development Model: A Needed Addition," *Journal of Counseling and Development* 69 (Nov./Dec. 1990): 152-55.

congregations who, because of their ethnic heritage, have been and continue to be oppressed in the United States of America. The primary audience for this project is ministers and religious educators from the dominant culture within Unitarian Universalism whose everyday lives encapsulate them in mono-cultural environments with very little peer interaction with people of color or members of an ethnic minority group. However, this work will be beneficial to all readers who want to learn or improve their cross-cultural care-giving skills.

The subject matter for this project is immense and cannot be addressed in this project alone; therefore, this project is designed to be the beginning of a dialogue with Unitarian Universalist ministers and religious educators concerning the pastoral care needs of Unitarian Universalists who identify as persons of color or members of an ethnic minority group. Additionally, the subject matter of the project is limited to groups (people of Asian and African descent, Latino/a/Hispanic and transracially adopted persons) that I have had experience working with in Pastoral Care and Counseling settings. It is with great regret that Indigenous Peoples and people of Arab descent are not included in this project; however, I hope such groups will be a part of the beginning dialogue nonetheless. A limitation of this work is that within the groups addressed there are enormous individual differences, which could not possibly be captured in this limited work. Therefore all generalizations about groups are meant to give a global view capturing the common experiences and/or shared history of the groups. Using such a wide scope, however limited, can be a starting place for UU ministers and religious educators to educate themselves about the pastoral care needs of UUs who identify as people of color or members of an ethnic minority group.

It is my prayer that this project, as the beginning of a dialogue, will enrich congregational life and the lives of those who may for the first time feel comfortable seeking pastoral care from ministers and religious educators in their chosen faith.

Procedures for Integration and Research Methods

The primary methodology I used consists of literature research and analysis of pastoral care and counseling in Unitarian Universalism, its theological underpinnings and the impact of culture on the identity formation of persons of color or members of an ethnic minority group. I also used surveys (see Appendix B) to collect data and document the need for the project.

Finally, sharing the material of my project in these workshop settings helped to inform the educational model that I was proposing.

Originality and Contributions

This project breaks new ground by drawing on and integrating the works of Pamela A. Hays, who has done extensive work in cultural self-assessment and created the ADDRESSING Framework; William E. Cross, who developed the Nigrescence Model, Erik H. Erikson, who formulated the Eight Stages of Development; Derald Wing Sue and David Sue's work on the five-stage Racial/Cultural Identity Development Model; and W.S. Carlos Poston's work on the five stages of Biracial Identity Development resulting in a synthesis that forms the basis for the development of the Identity Map and the four stage model of Identity Development for Ethnic Minorities and Biracial Persons based on Sue & Sue and Poston's models.

The project advances the discussion about the problem of many UU ministers and religious educators not being adequately educated to provide pastoral care to UUs who

identify as persons of color or members of an ethnic minority group. The Identity Map and the four stage model of Identity Development for Ethnic Minorities and Biracial Persons Identity Formation are the tools that will allow persons to process and question their own identity formation.

Chapter Outlines

Chapter 1 is an introduction of the project and gives an overview of the project. It delineates the problem addressed by the project in addition to the methodology used, thesis statement, work previously done in the field, procedure for integration, the scope and limitations of the project, and the chapter outlines.

Chapter 2 explores the significance of culture on the identity formation of individuals who are labeled by the dominant culture as minorities. The chapter defines culture and delineates the differences between race, ethnicity and minority status using the Four Stage model of Identity Development for Ethnic Minorities and Biracial Persons based on Sue and Sue and Poston's models that people of color and members of ethnic minority groups experience will be introduced. The chapter concludes with the introduction of a tool called the Identity Map to further readers' understanding of how culture has influenced their lives.

Chapter 3 focuses on concrete methods to assist caregivers in providing culturally sensitive pastoral care in diverse care settings.

Chapter 4 focuses on the unique challenges involved in providing pastoral care to persons with multiple ethnic identities and focuses on the pastoral care needs of transracially-adopted children and youth. The chapter concludes with a case study that will give the reader an opportunity to synthesize the chapter contents.

Chapter 5 gives an overview of the significant historical and cultural aspects of people who identify as Hispanic/Latino/a, Asian and African descent in the U.S. Issues that are addressed include the roles of the family, culture and religion/theology and how they may impact the pastoral care needs of UUs who identify as Asian. The chapter concludes with a case study that will help to deepen the reader's knowledge of materials presented in the chapter.

Chapter 6 summarizes the project and encourages UU ministers and religious educators to continue using the materials presented in this project to expand their knowledge to enhance pastoral care and diversity in Unitarian Universalist congregations.

Chapter 2

Culture and Identity Formation

Every human person in certain respects:
Like All Others
Like Some Others
Like No Other¹

Introduction

The culture of a country has a significant role in the identity formation of persons and communities. There has been significant research and documentation on identity formation in the United States of America (U.S.). However, most of the work done has used a Western/European cultural model as the normative experience of identity formation in the U.S. Such a model ignores or only gives minimal attention to people who identify as being persons of color or members of an ethnic minority group. Consequently, many members of the dominant culture who look to scholarly works or other literature to learn about the relationship between culture and identity formation never gain more than a superficial knowledge about people whose identities are tied to or rooted in soil other than that of the Western world.

This chapter will explore the importance of ministers and religious educators having awareness of the influence that the dominant culture in the U.S. has on the identity formation of people who identify as persons of color or members of an ethnic minority group. I will explore and define the terms culture, race, ethnicity, and minority. In addition, I will address the impact that U.S. culture has on the ability of ministers and

¹ Clyde Kluckhohn and Henry Murray, *Personality in Nature, Society and Culture* (New York: Alfred A. Knoff, 1948), quoted in Emmanuel Y. Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, 2nd ed. (London: Jessica Kingsley Publishers, 2003), 34.

religious educators to provide culturally sensitive pastoral care to people whose identity formation has been negatively impacted by the dominant culture in the U.S.

Culture

What is culture? Culture includes the language, history, beliefs and behavior of a group. Culture "...denotes a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which [people] communicate, perpetuate, and develop their knowledge about and attitudes toward life."² Such systems can be defined with a range of other terms, such as mass or popular culture, dominant and subcultures. Lee Butler Jr., indicates that "Mass culture and popular culture are synonymous with what society commonly identifies as dominant culture and subculture, respectively."³ The term dominant culture can be defined as one that is able to impose on subordinate cultures values and ways of behaving, perceiving, communicating and beliefs through legal or political domination. These include, for example, classism, the Puritan work ethic, ownership, the sense of superiority, and distrust of people who look and behave differently. When the term subculture is used it sometimes refers to expressions of resistance by people who feel excluded, oppressed or misunderstood by the dominant culture. Subcultures focus attention on certain religious expressions, youth activities, immigrant communities, persons with disabilities, sexual orientation and ethnicity. Every person in the U.S. is influenced in some way by dominant and subcultures. Religious traditions express and reflect aspects of both cultures.

² Geertz, 89.

³ Butler, 16-17.

Unitarians, Universalists⁴ and the Unitarian Universalist Association of Congregations have a long history of working for social justice in this country. Unitarians and Universalists also have a history of silence in support of the *status quo*. During the enslavement of Africans in this country there were UU ministers who advocated for the freedom of the enslaved, and there were UU ministers who for various reasons refrained from the debate. During the civil war there were UU ministers in the North who were loyal to the Union, while some UU ministers in the South supported those who seceded from the Union. During subsequent socially and politically related ills in this country (such as the women's suffrage and civil rights movements) many UU ministers and religious educators responded by framing the discussion in terms of social justice. With this frame, UUs were called to the streets to protest in the name of social justice. However, the efforts towards "social" justice did not offer a holistic paradigm. Instead, a paradigm was established in which the demand for social and political change was the primary focus at the expense of recognizing the personal trauma experienced by persons who were being oppressed, leaving many of them spiritually, emotionally and psychologically wounded, without community or ministerial support to help in their healing.

Since Unitarian Universalists and other religious liberals are influenced by the dominant culture in the U.S., behavior change that will honor "the inherent worth and dignity of every person"⁵ will need to be intentional, focused and reflected upon. For example: intentionality in not participating in oppressive aspects of the dominant culture; focused learning about the minority cultures of congregants and children in religious

⁴ Unitarian and Universalists merged in May 1961 to form the Unitarian Universalist Association of Congregations.

⁵ Principles and Purposes of the UUA, see Appendix C.

education programs; and reflection upon one's actions based on self-education about the cultures of congregants. In other words, the goals and trends of the dominant culture in the U.S. need to be challenged and UUs cannot passively accept or unquestioningly participate in the activities or agenda that the dominant culture sanctions.

Race

The category of race was an intentionally constructed concept by European scientists to classify people. According to Lee H. Butler Jr.,

It was not until 1570 that race developed as a concept. Francois Bernier first employed the category of "race," primarily denoting skin color, in 1684 for the purpose of classifying human bodies. The first authoritative racial division of humanity is found in the works of naturalist Carolus Linnaeus in 1735. Hence, it is not until the eighteenth century that political, linguistic, and geographical distinctions became "race" issues.⁶

Out of this intentionally constructed system of classifying human beings, a vertical hierarchy of importance and closeness to God was established. People of European ancestry were placed at the top the hierarchy, and people of African ancestry were placed at the bottom.⁷ In North America, this system of classification provided justification for the inhumane treatment of the sons and daughters of Asia, Africa and the indigenous peoples throughout the Americas. People of Chinese descent were treated inhumanely even as they helped to build the U.S. railroad system. People of Japanese descent were divested of their property and liberty and placed in internment camps in California and other areas on the West Coast. Indigenous peoples throughout the Americas were first enslaved, then systematically divested of their land, religion and many aspects of their culture.

⁶ Butler, 37.

⁷ Ibid 42.

The concept of race continues to be used to justify the inhumane treatment of those who have been classified as being inferior to people of European descent. Discrimination is woven into the fabric of the dominant culture in the U.S. Consequently race continues to determine the quality and quantity of opportunities available to people who have been adversely and negatively classified according to the color of their skin or the place of their birth.

Ethnicity

In the dominant culture in the U.S., the terms race and ethnicity are often used interchangeably. However, there are substantial differences between the two. The concept of race was created to validate the supposed superiority of Europeans and inferiority of all other peoples. Additionally, the concept of race is primarily based on skin color and other physical characteristics of a person. Ethnicity encompasses a great deal more about a person than just the color of their skin, the texture of their hair or the shape of their eyes. According to the *Dictionary of Pastoral Care and Counseling*, “Ethnicity may be viewed as a primary bonding, an identification and context of belonging, shared by groups with common language, behaviors, histories, lifestyles, values, and norms.”⁸ However, just as the concept of race has been used to deny the uniqueness of human beings, the concept of ethnicity has also been a simplistic means to ignore the complexities of human identity. For example, Chinese, Korean and Pilipino peoples have different languages, histories, and norms and yet are generally categorized as Asian. Similarly, in North America, Spanish speaking people from Central or South America and the Caribbean are labeled Latino/Latina/Hispanic regardless of their respective countries of origin. Therefore, ethnicity is a complicated and complex concept

⁸ Way, 253-54.

to comprehend. On one hand it is helpful in acknowledging similarity amongst groups, while on the other hand it ignores the differences amongst group members, differences that are very important to individual identity formation.

Minority

“The term *minority* has traditionally been used in reference to groups whose access to power is limited by the dominant culture.”⁹ In the U.S. the term minority may refer to the following: gender, sexual orientation, age, disability, ethnicity, socioeconomic status, religion, national origin, and cultural heritage. In the U.S. people identified as ‘minority’ are very diverse in language, national origin, and ethnicity and many have experienced oppression in various forms. For example, most women of all ethnicities, ages, sexual orientation, physical ability or disability, rich, poor, U.S. born or foreign born have had their access to power limited by the dominant culture because of their gender. As a result, middle class white women mobilized and started the feminist movement, a movement that was the primary source of support and means for survival for many women. During the civil rights movement in the U.S., African Americans organized publicly to demand equal rights. During the mid-1980’s gay and lesbian organizations joined forces to demand that health-care professionals and politicians put more money, time and energy into treating a new illness (AIDS) that was killing gay men. Minority group status in the U.S. today continues to limit many persons’ ability to fully engage life, liberty and the pursuit of happiness as promised in the U.S Constitution.

Identity Formation

By the time I was school age, I understood many things about my life. As a female I was restricted from doing certain activities that my brothers were allowed to

⁹ Hays, *Addressing Cultural Complexities*, 13.

engage in. When I questioned why, I was told that those activities were not lady-like. I was called nigger most times when I left my neighborhood. I experienced shame when my mother used food stamps to buy groceries or when I told people that I lived in public housing. Without knowing it, my identity formation was being influenced at the very deepest levels of my being.

Identity is a consistent sense of self discerned through relationships, whereby the character traits contained within every individual are expressed with consistency. An identity is only discernable through relationships, with the first and most fundamental series of relationship being the family. A person begins to experience himself or herself through the nurture received at home. Seeking to discern the answer to the question 'Who am I?' is shaped within the context of a family that simultaneously states, 'This is who we are, and this is who you are to us.'¹⁰

A person's most influential relationship in identity formation is the family and the values, beliefs and behaviors passed down from generation to generation within one's family.

The search for who I am is facilitated in the context of realizing who we are. When the first Europeans landed on the shores of North America, they were greeted by people who had lived on the land for thousands of years, a people who had well-established ways of behaving, perceiving, communicating and believing. In other words, the people who occupied this land when Columbus allegedly discovered it had rich and diverse cultures.

Within a few short years after contact with European settlers, sovereign Indian nations and their cultures came under attack. Their land was stolen and they were forced to live on uninhabitable land. Their families were separated when children were forced to attend missionary schools. They were threatened with violence or jail for practicing their religion or speaking their native languages. In other words, every aspect of their

¹⁰ Butler, 3.

culture and way of life was systematically attacked and destroyed. What impact on identity formation would that have on a person? Mary Crow Dog explains:

The whites destroyed the tiyospaye,¹¹ not accidentally, but as a matter of policy. The close-knit clan, set in its old ways, was a stumbling block in the path of the missionary and government agent, its traditions and customs a barrier to what the white man called “progress” and “civilization.” And so the government tore the tiyospaye apart and forced the Sioux into the kind of relationship now called the “nuclear family”—forced upon each couple their individually owned allotment of land, trying to teach them “the benefits of wholesome selfishness without which higher civilization is impossible.”¹²

In the context of systematic destruction of a people’s culture, a family answering the question “This is who we are and this is who you are to us” can be a complicated ordeal. After centuries of oppression, families and consequently persons within the family, internalize who their society tells them they are as a people and as an individual. The internalization of what a society tells a person about who he or she is often is stronger than who the family says they are. Therefore healthy identity formation for people marginalized by the dominant culture has to be an intentional act of self-care and survival.

Erik Erikson is well known for his identification of the eight life-cycle stages of development. “Each successive stage and crisis has a special relation to one of the basic elements of society, and this for the simple reason that the human life cycle and man’s institutions have evolved together.”¹³ His contention was that human beings go through certain developmental stages at certain ages and that social organizations have significant

¹¹ At the center of the old Sioux society was the tiyospaye, the extended family group, the basic hunting band, which included grandparents, uncles, aunts, in-laws, and cousins.

¹² Mary Crow Dog and Richard Erdoes, *Lakota Woman* (New York: HarperPerennial, 1991), 13.

¹³ Erikson, 250.

influence on whether or not individuals experience positive or negative support for development. The eight life-cycle stages are:

1. Basic Trust vs. Basic Mistrust (infancy 0-1). In this stage the infant learns trust through consistency and continuity of its care-providers.

2. Autonomy vs. Shame and Doubt (early childhood 1-2). This stage is marked by the child learning to hold on and to let go. The child's care-providers must balance age appropriate boundaries (so the child does not injure himself/herself) with freedom for the child to experience its surroundings. Harsh words or actions toward the child in this stage can cause the child to feel shame or doubt.

3. Initiative vs. Guilt (play age 2-4). In this stage, initiative aids the child's autonomy by helping him or her learn about regulation of wants (care-provider's attention) and responsibility (picking up toys or helping with younger children).

4. Industry vs. Inferiority (school age 5-12). This stage is where the child learns to work with and alongside of others. It is also the stage at which a child sees himself or herself most clearly through the eyes and actions of others. If acceptance is withheld because of perceived physical or mental differences, thoughts and feelings of inferiority can develop.

5. Identity vs. Role Confusion (adolescence 13-18). This stage holds the tensions between values and behaviors learned in childhood and those expected to be developed in adulthood. The struggle with identity at this stage is heavily influenced by family and peer groups. Role confusion involves doubts about self in relation to socially constructed roles, especially those related to gender and sexual orientation.

6. Intimacy vs. Isolation (young adulthood 18-35). This stage marks the readiness of the individual to commit to relationships, partnerships and group affiliations with the willingness to be selfless and to compromise for the common good.

7. Generativity vs. Stagnation (adulthood 36-60). The primary focus of this stage is for persons to take responsibility for guiding the next generation through their offspring, mentoring, coaching or teaching. Persons who decline to participate in this stage are in danger of stagnation in growth and limited intimacy with others.

8. Ego Integrity vs. Despair (mature adulthood 60 plus). This final stage encompasses the previous seven stages. Ego integrity involves emotional integration and wisdom acquired from lived experience. If the person has engaged and navigated through the previous seven stages, he or she will not have feelings of despair related to the life they have lived.

Stages four and five of Erikson's life cycle are especially important in understanding the identity formation process for individuals who are marginalized by the dominant culture. Erikson wrote,

We have pointed out ... the danger threatening individual and society where the schoolchild begins to feel that the color of his skin, the background of his parents, or the fashion of his clothes rather than his wish and will to learn will decide his worth...and thus his sense of identity.¹⁴

For persons who are labeled as members of a subculture and are therefore marginalized by the dominant culture, developing a healthy sense of self and positive identity involves a process of intentionality in uncovering and understanding the messages of inferiority imbedded in and transmitted by the dominant culture. In recent years the importance of understanding this process has generated various ethnic/racial identity development

¹⁴ Erikson, 260.

theories and models. One such resource that is well known, but will not be used in this project, is *Teaching for Diversity and Social Justice: A Sourcebook*, edited by Maurianne Adams, Lee Anne Bell and Pat Griffin.¹⁵ William E. Cross pioneered the Nigrescence (to become Black) Theory to define Black Identity Development in 1991. Cross' Nigrescence Theory consists of the Pre-Encounter, Immersion-Emersion and Internalization stages. The Pre-Encounter stage is characterized by three elements, assimilation (internalizing a 'pro-White' identity), Black self-hatred or anti-Blackness (a Black person's hatred of the self because of race), and miseducation (internalization of negative stereotypes about Blacks). The Immersion-Emersion stage consists of the individual withdrawing from the dominant culture and becoming immersed in Black culture. Emersion involves dealing with the guilt, and anger/rage toward the dominant culture while developing a sense of self-pride. The Internalization stage is characterized by the individual's self-healing and being comfortable with being Black.¹⁶ W.S. Carlos Poston noted that Cross' model has "inherent limitations when applied to biracial persons."¹⁷ Sue and Sue remarked that Cross' model pertained specifically to the Black experience.

The following framework may be helpful to ministers and religious educators in understanding the stages of identity development for transracially adopted, biracial and persons of color or members of ethnic minority groups who have been miseducated about their inherent worth and dignity by the dominant culture. I chose to compile the following models to provide a more comprehensive user-friendly model for use by non-

¹⁵ Rita Hardiman and Bailey W. Jackson "Conceptual Foundations for Social Justice Courses" in *Teaching for Diversity and Social Justice*, ed. Maurianne Adams et al. (New York: Routledge, 1997), 23-29.

¹⁶ Vandiver, et al., 174-200.

¹⁷ Poston, 152-54.

clinicians. This framework is my compilation of William E. Cross' Nigrescence Model, Derald Wing Sue and David Sue's five-stage Racial/Cultural Identity Development Model¹⁸ and W.S. Carlos Poston's work on the five stages of Biracial Identity Development.¹⁹

Four Stages of Identity Formation Model

The following stages are meant to be guidelines; they are not stagnant, but fluid. A person can remain at one stage or move between stages during a lifetime. The value of having the following model as a guideline is that it provides valuable information for people who identify as persons of color or a member of an ethnic minority, and those working with them, to better understand identity formation. The limitation of such a model and guideline is that human beings are different, constantly evolving and changing; the model could be used to label or stereotype the populations who are the focus of the model.

1. Assimilation Stage. This stage is characterized in terms of a person being educated or indoctrinated to believe that the standard of excellence and all that is good is synonymous with the dominant culture. Indoctrination of this message from an early age, becomes internalized for many persons who learn to think that the dominant culture is better than their own ethnic/racial culture. Consequently, many may prefer teachers, doctors, lawyers, schools, etc. from the dominant culture, while denying the value of professionals of their own cultural group. Self-hatred is possible during this stage, as is lack of awareness or an integrated approach to assessing the merit or value of the dominant culture.

¹⁸ Sue and Sue, *Counseling the Culturally Diverse*, 215-33.

¹⁹ Poston, 153-54.

At this stage biracial/transracial adopted children are just becoming aware of their particular racial or ethnic identity. Children who are raised in homogenous environments and assume they are part of the dominant culture may experience this stage differently than other people of color and ethnic minorities, because “they just assumed they were like everyone else. Until they experienced some form of racial prejudice or discrimination from schoolmate, strangers, or even relatives of their adopted family.”²⁰

2. Questioning or Awareness Stage. This stage is usually initiated by a crisis (personal, political or social) or comment that causes the person to question their beliefs about self, by comparing what they have been taught with what they actually experience. Through questioning, awareness begins to take root and the person notices comments, behaviors and even facial expressions directed toward him or her that are offensive or hurtful. For example, recently at my church, I was engaged in conversation with two males, one of European descent and one Latino. A third male of European descent walked up and asked the Latino to help him move a heavy piece of furniture. A person in the questioning and awareness stage would ask why the male of European descent was not asked to help move the furniture. A person going through this stage begins to reflect on their life experiences and usually grows angry with self and society for a lifetime of indoctrination and unequal treatment.

For biracial and transracially adopted persons, this stage may be experienced slightly differently. At this stage a biracial person may question/become aware that society and possibly family members are forcing them to choose one ethnic/racial group identity. For persons who are transracially adopted by people of European descent, there

²⁰ C.N. Le, “Adopted Asian Americans” *Asian-Nation: Asian American History, Demographics, and Issues*, 2001-2007; accessed 8 July 2007; available from <http://www.asian-nation.org/adopted.shtml>.

maybe awareness that although their adoptive parents may want to live in a colorblind world, the people they interact with on a daily basis do not live in such a world. Experiences of racism in their communities, schools, churches and sometimes their adoptive families can trigger feelings of isolation and dejection.

3. Rejection-Disengagement Stage. This stage is characterized by withdrawal from the dominant culture and immersion in one's own culture. For Hispanics, it may mean taking pride in speaking Spanish and not wanting to speak English. For Asians, it may manifest as wanting to learn more about the culture and history of their country of origin. Persons in this stage develop and project a strong connection with their own cultural/ethnic identity. This stage is also marked by anger/rage as the person begins to address a lifetime of shame and guilt projected onto them by the dominant culture.

For many biracial persons, this stage helps to explain the feelings of guilt over the possibility of having to reject one parent's culture and ethnicity. Biracial persons may experience self-hatred because of having to reject a part of one's self. Transracially adopted persons may experience this stage in two ways. They may disengage from their ethnicity of birth and only identify with their adoptive parent's identity. Or they may disengage from their adoptive parent's identity and take pride in their ethnicity of birth. For both biracial and transracially adopted persons this stage is difficult because it usually involves having to reject either a part of self or a part of their family.

4. Integration-Reengagement. Persons in this stage, having learned from and moved back and forth through the previous stages, have gone through tremendous personal growth. Their sense of self is more positive and their connection/attachment to the world is more secure. They have discovered that being human is flexible and fluid

and they have learned to embrace the many paradoxes of everyday living. They are able to accept the healthy and reject the harmful elements of the dominant culture. They are also willing to be critical of their own culture. In other words, they have integrated the cultures that impact their daily lives, and their outlook and attitude toward life is holistic and hopeful.

Identity Map

The *Identity Map*²¹ (see Figure 1), is an adaptation of the ADDRESSING Framework created by Pamela A. Hays. I have adapted this methodology to help caregivers and care-seekers to develop self awareness related to the cultural influences that have shaped and informed the values, beliefs and behaviors that are used to engage the world. Because my primary interest is how culture influences a person's identity formation I created the Identity Map with additional elements not included in the ADDRESSING Framework. For example, I use "year born/age –significant cultural influences," while the ADDRESSING Framework uses "age and generation influences." Additionally, unlike the ADDRESSING Framework, the Identity Map asks caregivers and care-seekers to list geographic areas lived in childhood and adulthood because different geographic areas have different cultural norms. Finally, the Identity Map asks caregivers and care-seekers their Ethnicity/Race and to list their first language and the language that is spoken in their home, information that could be helpful in learning the role language is playing in the cultural identity of the care-seeker. The ADDRESSING Framework asks for Indigenous Heritage and does not address issues related to language.

²¹ For more information on this type of analysis of cultural influences see the ADDRESSING Framework adapted from P.A. Hays, "Addressing the Complexities of Culture and Gender in Counseling," *Journal of Counseling and Development* 74 (March/April 1996), 332-38. © American Counseling Association.

The *Identity Map* consists of the following elements: *Year Born/Age—significant cultural influences*. For example, for Baby Boomers (born between 1947-1961) a significant cultural influence was the Vietnam War and the civil rights movement. A significant cultural influence for Generation X (born between 1961-1972) is computer generated games. For an immigrant to the U.S., a significant cultural influence could be living through a civil war or the assassination of a President. *Geographic Areas Lived: childhood and adult*. A sample answer for this element is Mary who was raised on an Indian Reservation and moved to a major urban area when she was 25. *National Identity: American, El Salvadorian, Puerto Rican or South Korean etc.* *Ethnicity/Race, 1st language, language spoken at home*: requires the person to answer the question “what do I want to be called?” Native American or American Indian, Latina or Hispanic, Black or African American etc. *Religious/Spiritual Orientation—childhood and adult*. A sample answer for this element would be a person who grew up Protestant and now identifies as Unitarian Universalist. *Socioeconomic Status—childhood and adult*. For instance, a person who grew up lower middle class and now is middle to upper middle class or someone who grew up in the upper class and now identifies as a member of the working class. *Disabilities* include mental, physical, acquired and developmental disabilities. *Sexual Orientation* includes Lesbian, Gay and Bisexual people. *Gender*—female, male and transgendered.

Figure 1 below is an example of a blank Identity Map. Figure 2 illustrates the completed Identity Map for a caregiver and Figure 3 is an example of a completed Identity Map for a care-seeker.

Figure 1

IDENTITY MAP

<u>Year Born/Age—significant cultural events:</u>
<u>Geographic areas lived: childhood/adult:</u>
<u>National Identity:</u>
<u>Ethnicity/Race, first language, language spoken at home:</u>
<u>Religious/spiritual orientation; childhood/adult:</u>
<u>Socioeconomic status; childhood/adult:</u>
<u>Disabilities:</u>
<u>Sexual orientation:</u>
<u>Gender:</u>

Adapted from P.A. Hays, "Addressing the Complexities of Culture and Gender in Counseling" in *Journal of Counseling and Development* 74 (March/April 1996), 332-38: © American Counseling Association.

Figure 2
IDENTITY MAP
Caregiver

<u>Year Born/Age—significant cultural influences:</u> 52 years old; Anglo-American, politically active anti-war and animal rights activist; baby boomer, post Viet Nam.
<u>Geographic Areas Lived: childhood and adult:</u> Raised in Midwest, urban area. Currently, suburban West Coast.
<u>National Identity:</u> Born and raised in the U.S. I identify as Anglo American.
<u>Ethnicity/Race, 1st language, language spoken at home:</u> Mother was Irish and Father mixed Norwegian and other. English is my first language. Only English is spoken in my home.
<u>Religious/Spiritual Orientation—childhood & adult:</u> Raised in the Catholic Church; Unitarian Universalist; practicing and studying Hinduism.
<u>Socioeconomic Status—childhood & adult:</u> Raised middle class; have post graduate degree; currently middle class.
<u>Disabilities:</u> Chronic foot pain; breast cancer survivor, 10 years.
<u>Sexual Orientation:</u> Heterosexual, divorced, no children.
<u>Gender:</u> Female.

Figure 3

IDENTITY MAP

Care-seeker

Maria

<u>Year Born/Age—significant cultural influences:</u> 30 years old; hip-hop generation; post affirmative action; like many people my age absolute distrust of the government
<u>Geographic Areas Lived: childhood and adult:</u> Born in Lower Marion, PA; lived in South Korea for a year when my father was stationed there in the Army, grew up in Chester PA; currently living in suburban West Coast.
<u>National Identity:</u> Born in the U.S.
<u>Ethnicity/Race, 1st language, language spoken at home:</u> Maternal grandmother was mixed African-American and American-Indian; maternal grandfather was German; paternal grandmother was mixed Anglo and African-American; paternal grandfather was mixed Anglo and African-American. I identify as African-American. English is the only language spoken in my home.
<u>Religious/Spiritual Orientation—childhood & adult:</u> Mother converted from the Episcopal Church to the Catholic Church, Father grew up Catholic; I attended Catholic school grades 1-10; currently I am seeking spiritual direction and a spiritual home.
<u>Socioeconomic Status—childhood & adult:</u> Inner City-urban, grandparents and parents working class; high school graduate; member of an ethnic minority, I have a BA degree; currently lower middle class.
<u>Disabilities:</u> None yet
<u>Sexual Orientation:</u> Heterosexual
<u>Gender:</u> Female, married for 8 years with a 6-year-old son.

The following analysis is a sample case study of how the caregiver and the care-seeker Identity Maps can be utilized to learn and enhance cross-cultural pastoral care with persons of color or members of an ethnic minority group.

In analyzing the caregiver's and Maria's self-assessments, a couple of similarities are evident. They both attended the Catholic Church, are heterosexual, have experienced being married, are college educated and have parents with mixed heritage. However, it is important to also note their differences such as age, cultural influences, ethnicity, socioeconomic status, current marital status, parenthood, and religious/spiritual orientation. The differences between the caregiver and care-seeker are important to note for the following reasons. First, body posture and position (same height seating), eye contact, brief verbal responses and clarifying questions to better understand Maria's world and her location in it, would communicate to Maria that the caregiver is focused on her needs and not the caregiver's. Secondly, the caregiver's awareness of her own values and basic assumptions, especially relating to race and racism is essential in cross-cultural pastoral care. Maria's experiences as a 30-year-old female of African descent are vastly different from the caregiver's experience of being a 52-year-old female of European descent. If the caregiver is not aware of her own values and basic assumptions related to race and racism, then she runs the risk of being defensive or projecting²² onto Maria her discomfort with race-related issues. Another area in which the caregiver needs to have a clear understanding is the difference in her and Maria's marital status. Again, if the caregiver has unresolved issues related to her being divorced (having been raised in the Catholic Church), she may project her discomfort onto Maria. This holds true also in relation to Maria being the mother of a 6-year-old and the caregiver not having children.

²² See Definitions of Major Terms on page 10.

Again, if the caregiver has any unresolved issues related to not being a mother (Catholic Church teachings or dominant culture teachings that equate womanhood with motherhood), then she runs the risk of projecting her discomfort onto Maria.

Summary

The culture of a country has a significant role in the identity formation of persons and communities. Additionally, issues of race, ethnicity, and minority status also influence individuals' identity formation. These factors may also be reflected in the type of access persons and communities have to life, liberty and the pursuit of happiness in the United States. For ministers and religious educators to provide culturally sensitive pastoral care, they must be aware that while members of a church have similarities, they also have differences. Although the most noticeable may be along the lines of race and ethnicity, other differences may include limited or denied access to power and the privileges of the dominant culture.

The *Identity Map* is one resource that ministers and religious educators can use to not only do a self-assessment but use with care-seekers to explore and investigate their own cultural influences and experiences that have formed their identity. Additionally, ministers and religious educators need to be aware of the stages of identity formation that many people from ethnic/minority cultures experience as they deepen their sense of self and reconcile the painful messages they have internalized from the dominant culture. So when a caregiver encounters an “angry Black male or female” in their care setting, instead of fearing or avoiding the person, the caregiver can offer support and understanding based on the Four Stages of Identity Formation outlined above. For example, if during the course of several caring sessions Maria displayed intense anger

related to real or perceived unfair treatment at work, the caregiver would be mindful not to discount or minimize Maria's experiences but would refer to the Four Stages of Identity Development to better understand and support Maria. Culturally sensitive pastoral care is the greatest gift a caregiver can give those seeking care.

Chapter 3

Culturally Sensitive Pastoral Care

It is far from easy to relate to the depths of other persons.
To do so is to come alive to their personhood—to their pain...
Yet only as we relate to others in depth
can we become growth-enablers in their lives.¹

Introduction

I have heard well-meaning and sincere people say they do not see color when they look at a person. Not long ago I heard a European-American male say that he was raised not to see the color of a person's skin, and consequently as an adult he internalized that teaching. Apparently, during this man's upbringing, the politically correct response to difference in skin color was to not notice it. Ignoring difference however, does not eliminate the fact that differences among people exist. A person's skin color is a factor in how he or she is treated in the U.S and these experiences greatly influence identity formation. Ministers and religious educators must recognize that a person's skin color has a tremendous impact on how they experience the world and how they are treated in the world.

As stated in previous chapters, Unitarian Universalists have a long history of social activism. In spite of this, most of our churches are located in communities with little racial and ethnic diversity, or worse, our churches are located in multicultural neighborhoods, and they may fail to engage in outreach to the surrounding community. Additionally, most Unitarian Universalists live in homogeneous neighborhoods where they have few opportunities to interact with ethnic minorities or people of color. This lack of connection and interaction with diverse groups of people negatively impacts the

¹ Howard J. Clinebell, *Basic Types of Pastoral Care and Counseling*, rev. and enl. ed. (Nashville: Abingdon Press, 1984), 15.

level of comfort many religious liberals feel when engaging with people outside their ethnic or racial group.

Stereotypes about ethnic and racial groups abound in the U.S. Some of them paint ethnic group members in a positive light, while others are harmful and add to the woundedness of marginalized groups instead of supporting their healing. Unfortunately, some people accept these stereotypes of certain groups because they have no personal experience with the group or its members. What happens on Sunday morning when a member of an ethnic minority group walks through the church doors and the only knowledge most members of the congregation have about the person is based on stereotypes? For example, common stereotypes about Asian women “characterize them as exotic, shy, submissive, demure, erotic, and eager to please on the one hand or wily, manipulative, inscrutable, and untrustworthy on the other.”² An important aspect of working with the culturally different is educating oneself and one’s congregation about destructive stereotypes and how damaging they are for both the person who believes the stereotype as well as the group being targeted.

Hence, it is imperative for ministers and religious educators to treat congregants and children with the awareness that while there may be a common religious tradition, political party, and geographic area, there are many other facets of everyday life that are not common or shared. To provide culturally sensitive pastoral care, caregivers must be aware of their own cultural influences as well as those of the care-seeker. Ignorance about one’s own cultural influences may cause harm instead of supporting healing. This chapter will explain how Unitarian Universalist ministers and religious educators can

² Carla K. Bradshaw, “Asian and Asian American Women: Historical and Political Considerations in Psychotherapy,” in *Women of Color: Integrating Ethnic and Gender Identities in Psychotherapy*, ed. Lillian Comas-Diaz and Beverly Green (New York: Guilford Press, 1994), 89.

become aware and informed when providing culturally sensitive pastoral care to people of different racial or ethnic groups in their communities.

The concept of the “melting pot” in the United States wherein immigrants were encouraged to merge and abandon their cultures to assimilate into the dominant United States culture is no longer valid.³ People labeled by the U.S. dominant culture as minorities are as diverse as the countries of their origin. While this work addresses the pastoral care needs of people of African and Asian descent and those who identify as Hispanic/Latino/a in general terms, the caregiver must be mindful that within each ethnic minority culture there are tremendous differences. A person of African descent who was raised in the U.S. will have significant cultural differences from a person of African descent who grew up in South Africa. Just as there are differences between people of African descent as noted above, there are also differences within cultures of people of Asian descent and people who identify as Hispanic/Latino/a. Therefore, when working with people who identify as persons of color or members of an ethnic minority group, it is important not to assume that individual group members share a common heritage, cultural practices or life experiences. Culturally sensitive pastoral care requires caregivers to engage care-seekers as a person first and a member of a particular ethnic group second.

Culturally Sensitive Pastoral Care

Culturally sensitive pastoral care involves the caregiver’s ability to focus, in a concrete way, on the individuality of the care-seeker. In order for that to occur, the caregiver must have a concrete awareness of what has shaped and influenced the care-seeker. Often it is left to ethnic minorities themselves to educate people in the dominant

³ Aart M. van Beek, *Cross-Cultural Counseling* (Minneapolis: Augsburg Fortress, 1996), 11.

culture about their history and culture. For example, in the winter of 2003, I attended a Church Study Tour hosted by Unitarian Universalist churches in the Philippines. Within a few days and with limited understanding of the cultural, contextual and economic differences of church life in the Philippines, two participants from the United States who were of European descent felt qualified to tell our Philippine hosts how they could improve their churches. When I asked one of these participants, if he thought his attitude was paternalistic and/or racist, his response was “maybe.” This same person asked me to “let him know when he was being paternalistic or racist,” which would have alleviated his responsibility for educating himself about his attitudes and assumptions.

The debate about immigration in the United States has become a hot and divisive topic. These conversations often lack historical perspectives, an awareness and appreciation of the contributions of different groups, and as a result, they encourage misinformation and stereotypes.

Culturally sensitive pastoral care to persons whose culture is different from that of the caregiver requires intentionality and attention to the care-seeker’s needs. However, such care must take seriously a person’s primary social connections beginning with family. Family relationships have a strong influence on a person’s sense of self and engagement with the larger culture. More will be said about family issues to consider in following chapters.

Culturally sensitive pastoral care to persons whose religious beliefs differ from that of the caregiver requires patience and understanding. As noted above, Unitarian Universalists hold diverse religious and theological beliefs; therefore the caregiver must

be aware of, and not project onto the care-seeker, his or her discomfort with theological and religious beliefs that are different or unfamiliar.

Providing care to someone whose culture is different from one's own must begin with asking the care-seeker how they identify or name themselves, for example Hispanic/Latino/Latina, Asian or Asian American. Additionally, do they prefer to be identified with their country or their family's country of origin? Cultural sensitivity in care settings can empower care-seekers to name themselves by simply asking "what do you prefer to be called?"

Cultural sensitivity requires caregivers to learn and to understand the care-seeker's social location and relationship with their primary culture as well as their social location and experience in the dominant culture. For instance, what is the care-seeker's level of assimilation or acculturation into the dominant culture? What is the care-seeker's level of acceptance or resistance to their primary culture? Most importantly, caregivers must resist stereotyping those seeking care.

People of African descent living in the U.S. come from the Caribbean Islands, the African continent, and the coast of Central America, to name a few. While each group has its own distinct cultural characteristics, they also share a common cultural experience: being treated unjustly because of the color of their skin. When working with people of African descent, it is important to not assume that all people of African descent are the same. Equally important to remember is to engage each care-seeker as a person first and a member of a particular ethnic group second.

Aart M. van Beek speaks of attending, responding, language and hermeneutical skills for caregivers working in cross-cultural settings. Attending skills include listening,

body language, visual communication, and simple brief responses. An example of this is different ethnic groups have different needs in terms of the physical proximity of seating. Some care-seekers may prefer to have a desk between themselves and the caregiver. Another factor to consider in attending skills is the amount of eye contact a care-seeker is comfortable with. Additionally, body posture (crossing arms or legs) hugging, relating on a first name basis, nodding or shaking the head have different connotations in different cultures. Responding skills are nonverbal responses and appropriate verbal responses that let the care-seeker know they are being listened to, and these may include asking clarifying questions for more accurate understanding.

Awareness of language skills becomes extremely important when working cross-culturally with someone who may have a limited command of English. Learning a new language is difficult and at times frustrating; therefore, the caregiver must allow time for the care-seeker to process information from English into their native language and back to English. Additionally, the caregiver needs to be alert for verbal or nonverbal cues from the care-seeker that indicate a need to rephrase questions or statements for better understanding. Idioms, slang, clichés and metaphors, for example “you can lead a horse to water but you can’t make him drink” should be avoided in cross-cultural settings.

Hermeneutical skills focus on the meaning a certain experience has for a care seeker. Hermeneutical skills require the caregiver to relate to the care-seeker from the care-seeker’s frame of reference and location in the world instead of the caregiver’s point of reference for understanding.⁴

David W. Augsburger outlines five measurable and teachable characteristics that distinguish culturally capable caregivers.

⁴ van Beek, 28-36.

“1. Culturally aware counselors have a clear understanding of their own values and basic assumptions.... They are fully aware that others may hold different values and assumptions, which are legitimate even when they are directly opposite to their own.”

“2. Culturally aware counselors have a capacity for welcoming, entering into, and prizing other worldviews without negating their legitimacy.... They can enter into another’s world, savor its distinctness, and prize its differentness while holding clearly to the uniqueness of their own.”

“3. Culturally aware counselors seek sources of influence in both the person and the context, both the individual instance and the environment. Having come to appreciate the impact of the historical, social, religious, political, and economic forces that have shaped the identity and values of all humans beings, they are sensitive to the effects of racism, economic exploitation, political oppression, historic tragedy, religious prejudice....”

“4. Culturally aware counselors are able to move beyond counseling theory, orientation, or technique and be effective humans.”

“5. Culturally aware counselors see themselves as universal citizens, related to all humans as well as distinct from all of them.... Aware as they are of what is culture-bound and class-bound, they refuse to allow what is local to be valued as universal, or to trivialize what is universal by identifying it with any local application.”⁵

Summary

Culturally sensitive pastoral care is vitally important in care settings where the caregiver and care-seeker are culturally different. Culturally sensitive pastoral care will take into account the cultural differences in the areas of family, past religious experiences and the care-seekers’ relationship with their primary culture and the dominant culture. Finally, caregivers who are intentional in providing culturally sensitive pastoral care will use the Identity Map to assess their personal cultural influences so they do not unconsciously project onto the care-seeker predetermined stereotypes or assumptions based on the care-seeker’s ethnic/racial group. Each person seeking care deserves to be met where they are (spiritually, mentally, emotionally and physically) as the unique

⁵ David W. Augsburger, *Pastoral Counseling across Cultures* (Philadelphia: Westminster Press, 1986), 20-21.

person they are and treated with inherent worth and dignity. Culturally sensitive pastoral care is the greatest gift a caregiver can give to those seeking care.

Chapter 4

Pastoral Care with Transracially Adopted Persons and Their Families

Adoptions challenge the natural order;
adoptions across race lines do so all the more.
So one thing we can look at is how people “renaturalize” adoption,
make different families “normal” including families across race.¹

Introduction

After I gave a sermon on racism, a congregant of European descent who adopted transracially approached me and remarked, “until I attended the Weaving the Fabric of Diversity workshops, I did not realize that my co-workers constantly make racist comments. How do I respond to them?”² Needless to say the question and its context puzzled me. In my confusion I could not stop thinking about the following questions: 1) If this person had not been aware of racist comments made in her presence, what has been the experience of the transracially adopted children in her home? 2) Would this congregant have asked me that question had I not facilitated “Weaving the Fabric of Diversity” workshops and delivered accompanying sermons?

At the Unitarian Universalist Association of Congregations General Assembly in Fort Worth Texas in 2005, a workshop was held to discuss transracial adoption. During the workshop, the depth of pain carried by some transracially adopted youth and some white parents who adopted transracially erupted to the surface. This chapter is an attempt

¹ Barbara Katz Rothman, *Weaving a Family: Untangling Race and Adoption* (Boston: Beacon Press, 2005), 28.

² Weaving The Fabric of Diversity “is an anti-bias, pro-diversity program that involves participants in examining and challenging some of our ‘isms’—ableism, racism heterosexism, ageism, and classism.” Jacqui James et al., *Weaving the Fabric of Diversity: An Anti-Bias Program for Adults* (Boston: Unitarian Universalist Association, 1996), 2.

to continue the dialogue that was started at that workshop, and to educate ministers and religious educators in how they can support families formed through transracial adoption.

Transracial Adoption

Transracial adoption in the US has not been without controversy. Does a person's skin color call into question their ability to parent? Should Korean, Chinese, Black and Biracial children only be adopted into families of the same ethnic/racial background? Opponents of transracial adoption argue for "Race Matching" or matching the child up for adoption with parents of the same race/ethnicity. Supporters of transracial adoption argue that there are not enough adoptive parents to meet the needs of the growing number of children of color waiting to be adopted. There is a growing frustration among people of European descent unable to adopt babies of European descent. The limited availability of "white" babies for adoption together with the power of the National Association of Black Social Workers who have advocated for "race matching" have made it increasingly difficult for interracial adoption in this country.³ The adoption of babies from other countries and of different ethnic backgrounds than the adoptive parents—similar to transracial adoption in the US—has as many critics as supporters. When analyzing international adoption, a number of factors have been cited as to why Asian-born children are adopted into primarily White American families. For example, after the Korean and Viet Nam Wars, orphans and children of American GIs were placed for adoption.⁴

³ Randall Kennedy, *Interracial Intimacies: Sex, Marriage, Identity, and Adoption* (New York: Pantheon Books, 2003), 402-37.

⁴ I chose this example because my primary experience as a caregiver has been with children of Asian descent who were adopted by Unitarian Universalists of European descent.

Additionally:

After the passage of legislation that eased the adoption process, the practice became increasingly common in the 1970s. During this time, several Asian countries experienced political and/or economic upheavals that resulted in the worsening of living conditions for many of their citizens, particularly poor, working class, or rural families. These events led many families in vulnerable circumstances to be more willing to give up their infants and young children to be adopted.⁵

The same can be said about children from Central American countries who were involved in civil wars, and surely children from Iraq and Afghanistan will find their way to the U.S. via adoption.

Family, Culture and Religious Issues to Consider

As stated in the first chapter of this work, Unitarian Universalists have a long history of political and social activism in the U.S. Unitarian Universalists have marched for civil rights, women's rights and the rights of gays and lesbians. Unitarian Universalists have protested against discrimination in any form. However, a significant number of UUs who have adopted transracially live in homogeneous communities where they have little or no contact with people of different races/ethnicities. Randall Kennedy remarks:

Statutes, judicial opinions, presidential directives, and voluminous commentary prepare us to assess racial discrimination in employment, housing, public accommodations and the administration of criminal justice. By contrast, relatively few sources give us guidance in evaluating racial discrimination in the choice of friends, dates, or spouses.⁶

⁵ C. N. Le, "Adopted Asian Americans."

⁶ Kennedy, 33.

For those opposed to interracial adoption this issue is of paramount concern, particularly when it comes to European Americans adopting children with the same ethnicities of people they have not, and would not have, as friends, dates or partners.

Multiethnic/cultural families have unique needs. These special needs, I believe, are the responsibility of the faith community to meet through religious education lessons, sermons and discussion groups related to issues of race and multiculturalism. A painful reality for many transracially adopted youth is not being able to talk with their parents about the hurtful treatment they receive from their peers and the subtle, and not so subtle, racism they experience in their communities, schools and, sometimes, churches.

Transracially adopted (and multiracial) children have one very important thing in common: their physical appearance most often does not resemble one or both of their parents. Kristin Harper, who is biracial and was adopted by Anglo-American parents and who also participated in the transracial adoption panel mentioned previously, remarked during a recent interview “For me I think the hardest part was that I did not look like anybody. I did not look like anyone around me; I did not look like anyone in my family. I missed hearing what other kids hear, such as you look just like your mother.” Myrna L. Friedlander writes, “Before they are cognitively ready to understand the meaning of adoption or their individual life histories, they recognize that they are physically different from their parents.”⁷ This difference is compounded by the fact that many adoptive parents are middle class and live in areas that are not racially/ethnically diverse. Therefore, not only is the child or adolescent physically different from his or her parents, most often they are physically different from the majority of people they interact with day

⁷ Myrna L. Friedlander, “Ethnic Identity Development of Internationally Adopted Children and Adolescents: Implications for Family Therapists,” *Journal of Marital and Family Therapy* 25, no. 1 (1999): 44-45.

to day, including their church communities. There is an often repeated statement in Unitarian Universalism: “There is more diversity in Unitarian Universalist congregations’ religious education programs than there is in the pews.” In other words, there is more racial/ethnic diversity among children than among adults primarily because of transracial adoption and interracial parentage.

Recently I asked Meg Riley, who adopted her daughter from China and who participated in the transracial adoption panel mentioned previously, what UU ministers and religious educators can do to support families formed through transracial adoption. She remarked, “They can help by naming it and being a community that will hold the pain with the transracially adopted.” Meg Riley speaks of the pain of being transracially adopted and being a person of color or member of an ethnic minority group in a predominately white environment. Many people of the Baby Boomer generation were taught to be colorblind. Being colorblind and not acknowledging difference was preferred by many, as opposed to being accused of being a racist for noticing difference. That philosophy in an ideal world would support the building of the beloved community. However, race/ethnicity still matters in the U.S. and to a large degree it determines whether or not a person’s inherent worth and dignity is respected. Thus, to not notice the difference in persons’ skin color is to ignore and deny persons’ lived experience in the U.S.

The vast majority of families formed through transracial adoption live in primarily homogeneous communities. Many parents and faith communities are to be commended for teaching transracially adopted children about their cultures of origin including the social, political and economic factors that precipitated their biological

parent's decision to place them for adoption. For example, they may share the harsh reality that female children from some countries are placed for adoption because they are viewed as less valuable than male children. In other cases, the political climate of the child's country of origin may have been too unstable to support local orphanages for children whose parents disappeared during civil war. The economic hardships of developing countries brought about by or resulting from unfair trade agreements and oppressive employment practices can also play a role in deciding to place a child for adoption. All these factors, and many more, contribute to the difficult decision to place a child for adoption. This information may be painful yet essential for the transracially adopted child to know when the child is old enough and mature enough to understand the circumstances of how she or he came to live with their adoptive family.

As mentioned previously, parents and religious leaders are to be commended for educating transracially adopted children about the culture of their country of origin.

However more is needed. According to Lee:

...many adoptive parents implicitly assume that being Asian is the same as being Asian-American. ... it is just as important for the adopted child to learn about and understand the historical and contemporary issues that Asian-Americans face because ultimately, that will be the child's social and cultural environment as long as s/he lives in the U.S.⁸

The same philosophy holds true for adopted children of African and Hispanic/Latino/a descent. People of African descent (Jamaica, Haiti, Africa etc.) come from cultures that differ from those of African-Americans. The same holds true for Latino/a/Hispanics. More will be said about this issue in following chapters.

⁸ Le, 3.

Those called or asked to be leaders in faith communities are expected to meet those seeking care where they are. Whether in the joy of welcoming a new family member, the uncertainty of parenting, or the pain of grieving everyday hurts, ministers and religious educators are called to meet congregants in their joy, grief and pain without minimizing, rationalizing or distorting what is being said. Carl E. Wennerstrom suggests “that the concern, the attentiveness, the ability to focus right now on concreteness and person, are the indispensable resources and background of all true pastoral care.”⁹ However, for such pastoral care to take place, the caregiver must be aware of the internal thoughts and feelings that are triggered when engaged with a care-seeker whom she/he perceives as different.

Faith communities that include families formed through transracial adoption can play a vital role in supporting them by creating a safe, nurturing environment for parents and adoptees to break their silence and help them name what they are thinking, feeling and experiencing. For transracially adopted persons this may entail talking about their painful thoughts and feelings related to the loss of their birth country, culture and language, as well as abandonment by their birth parents. For parents of adopted persons, it may involve giving voice to the difficulties of parenting a child whose life experiences are unfamiliar, confusing and often painful. Like any parent, the uncertainty and insecurity of past decisions, including that of having adopted transracially, are issues that need to be named and given voice. James Luther Adams has been quoted as defining theology as “faith seeking understanding.”¹⁰ The response of ministers and religious

⁹ Carl E. Wennerstrom, “Channing, Parker, and People,” in *Pastoral Care in the Liberal Churches*, ed. Adams and Hiltner (Nashville: Abingdon Press, 1970), 62.

¹⁰ George K. Beach, ed., “Introduction,” to *An Examined Faith: Social Context and Religious Commitment*, by James Luther Adams (Boston: Beacon Press, 1991), 2.

educators must go beyond listening. Religious leaders are called to actively support those seeking understanding by cultivating a faith community committed to being a nurturing environment where differences as well as similarities are celebrated and diverse cultures and ethnicities are honored year-around and not just on special occasions. Religious leaders can encourage parents of transracially adopted persons to:

(1) encourage children to acknowledge and discuss their racial heritage with their parents and other significant individuals; (2) acknowledge that their child's racial/ethnic heritage is different from their own and recognize that as a positive; (3) give their children opportunities to develop relationships with peers from many different backgrounds by allowing them to attend integrated schools and by living in integrated neighborhoods; (4) allow their child to meet role models through participation in social activities held by support groups... (5) form as a family an identity as an interracial unit.¹¹

Samples of Completed Identity Maps and Related Analysis

The following section contains completed *Identity Maps* of a caregiver and a care-seeker. The Identity Maps are followed by six questions to aid the caregiver in understanding the care-seeker and to gain a deeper understanding of the material presented in the chapter.

¹¹ R. McRoy and E. Freeman, "Racial Identity Issues among Mixed-race Children," *Social Work in Education* 8 (1986): 164-75.

**Caregiver's
IDENTITY MAP**

<u>Year Born/Age—significant cultural events:</u> 34 years old; a popular game played with friends was how guilty is the President (Richard Nixon); grape and lettuce boycotts led by Cesar Chavez; Space Shuttle Challenger exploitation; Kurt Cobain suicide.
<u>Geographic areas lived: childhood/adult:</u> Raised in San Diego CA; lived in Washington State for high school and college; moved to Washington D.C. after college; currently living in San Diego.
<u>National Identity:</u> American
<u>Ethnicity/Race, first language, language spoken at home:</u> White; English only language.
<u>Religious/spiritual orientation; childhood/adult:</u> Raised UU.
<u>Socioeconomic status; childhood/adult:</u> Educated working-class (mother was a stay-at-home mom with a college degree, father was an associate professor) during childhood; currently middle-class.
<u>Disabilities:</u> None yet.
<u>Sexual orientation:</u> Heterosexual and married for 7 years.
<u>Gender:</u> Female

Care-seeker

IDENTITY MAP

<u>Year Born/Age—significant cultural events:</u> 15 years old; My Space; war protests; text messaging.
<u>Geographic areas lived: childhood/adult:</u> Lived in southern Texas until 10 years old; currently living in a suburb outside of San Diego California.
<u>National Identity:</u>
<u>Ethnicity/Race, first language, language spoken at home:</u> Chinese; English is my only language.
<u>Religious/spiritual orientation; childhood/adult:</u> Believes in something more powerful than humans.
<u>Socioeconomic status; childhood/adult:</u> Parents are both college graduates, father works as a civilian contractor for the U. S. Department of Defense.
<u>Disabilities:</u> None
<u>Sexual Orientation:</u> Heterosexual, but not dating much because not many of the boys of European descent in my community have shown any interest in dating me.
<u>Gender:</u> Female

The caregiver's and care-seeker's *Identity Maps* are used below to answer the following questions:

1) What are the similarities you notice between the two maps?

The first similarity noticed is geographic areas lived. While the caregiver and care-seeker are currently living in San Diego CA, they both have lived in other areas of the U.S. The second similarity noticed is both the caregiver and care-seeker speak English as their first and only language. Sexual orientation is another area where the caregiver and care-seeker share something in common. The care-seeker's map mentions that she has not dated much because the boys in her community have not shown any interest in dating her, and according to the caregiver's Identity Map, she has been married for 7 years. The final similarity is that both the caregiver and care-seeker are female.

2) What are the differences you notice between the two maps?

The first difference noticed is that the caregiver is 14 years older than the care-seeker. Another difference noticed is the significant cultural events listed by the caregiver and the care-seeker. For example, Richard Nixon resigned as President of the U.S. and the grape and lettuce boycotts occurred before the care-seeker was born. A starting point in pastoral care with the care-seeker would be for the caregiver to learn more about the cultural influences in the care-seeker's life and the meaning they hold for her. For example, is My Space the place the care-seeker is looking for friendship, acceptance and belonging? The third difference noticed is National Identity. The caregiver identifies as American while there is no information given about how the care-seeker identifies. Referring to McRoy and Freeman's five suggestions on page 57, it would most likely be helpful for the care-seeker to engage in conversation about her

racial heritage and how she identifies herself. Another possible difference is the caregiver's and care-seeker's response to the religious/spiritual orientation. The caregiver answered "raised UU and according to the information about the care-seeker, "Believes in a power greater than humans."

3) What do you think are the biggest influences in the care-seeker's life?

Based on the information provided, I think the biggest influence in the care-seeker's life is her being transracially adopted. The next most significant influence on her life is her sense of not fitting in anywhere. Culturally sensitive pastoral care will in accordance with Meg Riley's suggestions (page 53), help the transracially adopted child to name their adoptive status and give them a place to talk about their pain related to being transracially adopted. Culturally sensitive pastoral care will also support the journey and education of parents and families formed through transracial adoption.

4) What clarifying questions would be helpful to learn more about the care-seeker?

a) Besides My Space, I would ask her to name other significant cultural events in her life.

b) I would like to know how she identifies herself, namely, as Asian American, Chinese American, American, etc.

c) I would like to pursue her religious/spiritual orientation, perhaps helping to establish a stronger bond in relation to her belief in a power greater than humans.

5) How can you and the care-seeker's faith community help her feel as though she fits in?

One option is to provide continuing education for religious professionals and congregants on issues related to transracial adoption. For example, invite outside speakers to address the congregation, give sermons, and craft religious education

programs. Another option would be to intentionally work on issues of ethnicity/race, racism and multiculturalism in the congregation. A third option would be to reach out to the care-seeker's family and let them know the professional staff is there to support them.

6) Referring back to the Four Stages of Identity Formation (page 31), what stage provides the best description for understanding the care-seeker's identity formation?

Based on the information provided, it is not possible to determine the care-seeker's current stage of identity formation.

Summary

In conclusion, transracial adoption in the U.S is a growing challenge for faith communities and religious caregivers. Transracially adopted children and youth need the loving support of their faith communities so they can build healthy self-identities.

Additionally, parents who adopt outside of their ethnicity are in need of faith communities that help to educate and challenge racist attitudes both in the faith community and in the larger society.

Chapter 5

Pastoral Care with People of Asian, Hispanic/Latino/a and African Descent

For many immigrants, racism is a new phenomenon, as is classification as a 'minority' group member. Initially this labeling may be perceived with confusion but eventually it is taken as an insult. The message is that one's group membership is a liability.¹

Introduction

In the coming decades, the dominant culture in the United States will need to shift the conversation about race from just Black and White to include all ethnicities/races. Ministers and religious educators will be challenged to provide culturally sensitive pastoral care for people with whom they have little or no personal contact or knowledge about culturally. This chapter will focus on the three ethnic minority groups that I have experience with as a minister and pastoral caregiver. While each group will be addressed in general terms, the reader must be mindful that there is rich diversity within each group. In my work with members of three ethnic groups represented in this chapter, the importance of family, culture and religious/theological issues were key to my understanding and consequent ability to provide culturally sensitive pastoral care.

People of Asian Descent in the United States

As of this writing, I am serving The First Unitarian Church located near the Korea Town section of Los Angeles. Even though our church is in an area populated by people of South Korean descent of various generations, we do not have a single member of South Korean descent in the congregation, nor do we have any type of outreach to the

¹ Patricia Arredondo, "Counseling Latinas," in *Multicultural Issues in Counseling: New Approaches to Diversity*, ed., Courtland C. Lee and Bernard L. Richardson (Alexandria VA: American Counseling Association, 1991), 145.

South Korean community that surrounds our church property. There are various factors that contribute to the divide between members of the church I am serving and those in the surrounding community. One factor is the lack of historical knowledge of Asians in the United States. Unfortunately most of the history related to people of Asian descent in the U.S. is written from a Eurocentric perspective that does not go much beyond mentioning that the Chinese helped to build railroads and the Japanese bombed Pearl Harbor. Another factor is that the news media and movie industry further limit a true understanding of the different people from Asian countries by refusing to tell their stories or by promoting stereotypical images.

Much has been written in U.S. history books about the importance of Ellis Island in New York City for people immigrating to the U.S. from Europe. However, the importance of the Angel Island Immigration Station in San Francisco Bay for people immigrating to the U.S. from Asian countries is practically absent in U.S. history text books. Ronald Takaki writes:

Indeed, the story of Asian Americans is woven into the history of America itself. The Chinese began coming here during the 1849 California gold rush, and my Japanese grandfather sailed across the Pacific in 1886, before the arrival of most Jewish, Italian, Hungarian, and Polish immigrants.²

Failure of the U.S. education system to accurately teach the history of all immigrants in the U.S. devalues the individual and his or her culture. Most citizens are aware of the hardships suffered by European immigrants. Labor exploitation, social ostracism and ethnocentric prejudice led many immigrants from Europe to distance themselves from their countries of origin by changing their names, religious affiliation, culture and language. Similarly, immigrants from Asia changed their names, religious affiliations,

² Ronald Takaki, *Strangers from a Different Shore: A History of Asian Americans*, rev. ed. (Boston: Little, Brown and Company, 1998), xii

culture and language; however, they could not change the color of their skin or the shape of their eyes, leaving them vulnerable to prolonged oppression in the U.S.

The first Chinese immigrants left their war-torn and economically-devastated homeland and arrived in the U.S. in the 1840s. The British Opium Wars of the mid-1800s, as well as the peasant rebellions and bloody conflict over fertile land within villages, fueled Chinese immigration to the U.S. Many immigrants paid for their passage to the U.S. under the “credit-ticket system.” In this system a broker would loan money at a high interest rate to a migrant for his ticket to the U.S. with the expectation that the loan would be repaid from future wages. Chinese immigrants provided cheap labor for farmers, railroad developers and other labor-intensive markets. While business owners reaped profits from cheap Chinese labor, workers of European descent grew resentful.

During times of economic prosperity, there are plenty of economic opportunities to go around for everyone. But in times of economic difficulties, there is more economic competition and therefore, more hostility toward minorities and immigrants who are frequently seen as economic threats.³

With a divided working class and growing owner class, immigrants were singled out for discrimination. One example is The Chinese Exclusion Act of 1882. This act is an example of legislation that limited the number of Chinese immigrants to the United States because of their ethnicity.

Following enactment of the Chinese Exclusion Act, immigration of Japanese laborers to the U.S. began. Like the Chinese, the Japanese were a source of cheap labor for farmers. Thirty four years later, in 1924, the National Origins Act was passed and brought a halt to Japanese immigration to the U.S. It further barred women from China,

³ C. N. Le, “Assimilation and Ethnic Identity,” *Asian-Nation: Asian American History, Demographics and Issues*; accessed 8 July 2007; available from <http://www.asian-nation.org/assimilation.shtml>.

Japan and Korea from entering the U.S. However, the defining event in the history of Japanese in the U.S. is Executive Order 9066. The order was passed after the bombing of Pearl Harbor (WWII) wherein Japanese Americans were forced by the U.S. government to live in internment camps because of their Japanese ancestry. Even though Hitler and Mussolini were threats to the world, German Americans' and Italian Americans' civil rights and due process rights were never violated in the same way as those of Japanese Americans. Executive Order 9066 still impacts the lives of some Japanese Americans today because for decades they would not talk about the shameful experience of losing their homes and businesses and being forced to live in interment camps. Consequently, many second and third generation Japanese Americans do not understand that some of their elders disconnected themselves from Japanese traditions and cultural practices because their memories of that time were too painful and shameful.

Unlike many of the Chinese, Japanese and South Korean immigrants who came to the U.S. as laborers seeking a new life, Vietnamese immigrants came to the U.S. as refugees fleeing civil strife and war. Many left their homes not knowing the location of family members and were subjected to thieves, rapists and long stays in overcrowded refugee camps. Many Vietnamese still suffer today with Post Traumatic Stress Disorder.

Immigrants from the Philippine Islands came from a country that had experienced centuries of Spanish colonial rule before becoming a U.S. territory. Similar to other Asian immigrants, Filipinos came to the U.S. because of poverty and civil strife in their homeland. Many faced starvation, lost their ancestral land and experienced class discrimination.

South Korean immigrants began arriving in the U.S. around 1903. Some of them were fleeing oppression from the Japanese-government colonizers. Others came to escape famine and poverty. Similar to immigrants from other Asian countries who preceded them to the U.S., “Korean immigrants were seen as ‘strangers from a different shore’ and experienced widespread racial discrimination. When they tried to rent houses, they were often refused by white landlords. Koreans were also refused service in public recreational facilities and restaurants.”⁴ The Korean War opened the door for new immigrants who were mostly wives of U.S. service men and orphaned children who were transracially adopted.

Family, Cultural and Religious Issues to Consider with People of Asian Descent

According to Carla K. Bradshaw, the ancient religious practice of Confucianism dramatically influenced the value and treatment of women and girls in Korean families. She asserts, “Confucius was deeply concerned with the moral character of men, exclusively. He spoke indifferently or disparagingly of women or largely ignored them.”⁵ Bradshaw suggests that Confucian philosophy also helped to firmly establish patriarchy in Korean society and families.

Confucian precepts dominated the cultures of China, Japan, and Korea... Very superficially, Confucian dictates were Patriarchal in power distribution, and the maintenance of power was transmitted patrimonially. Female indoctrination on a superficial level consisted of the ‘Three Obediences’—to father at home, to husband after marriage, and to sons at old age.⁶

⁴ Takaki, 271.

⁵ Takaki, 82.

⁶ Carla K. Bradshaw, “Asian and Asian American Women: Historical and Political Considerations in Psychotherapy,” in *Women of Color: Integrating Ethnic and Gender Identities in Psychotherapy*, ed. Lillian Comas-Diaz and Beverly Green (New York: Guilford Press), 82.

While the philosophy of Confucianism may not be practiced by people of South Korean descent who reside in the U.S., patriarchy still dominates South Korean culture. Second generation women of South Korean descent living in the U.S. struggle with balancing the culture they experience at home with the pressures they feel to assert themselves and demand equal treatment.⁷ When working cross-culturally, care must be taken to understand the tension many people of Asian descent experience when struggling between cultural influences that stress loyalty to family versus U.S. cultural influences that encourage individualism. Hence, "For many in the 1.5 generation⁸, the process of adaptation or acculturation is compounded by the contradictory nature of the two cultures. This often precipitates overwhelming anxiety, confusion, and distress."⁹ Culturally sensitive caregivers will understand the difference between culturally embedded family loyalty and family enmeshment. Therefore, care must be taken when addressing issues related to family and community relationships that may appear to the caregiver as unhealthy according to U.S. culture.

Economic success is a stereotype attributed to people of Asian descent residing in the U.S., particularly when they are compared to other ethnic groups. Sue and Sue remark, "The myths and stereotypes about Asians in America, such as the popular belief that they represent model minorities and that they experience no difficulties in society, must be dispelled."¹⁰ This is a very important point for caregivers to understand when

⁷ Takaki, 86.

⁸ According to Lee and Cynn, "1.5 generation consist of bicultural, bilingual Korean Americans who are foreign-born, but have spent the majority of their developmental years in the United States." Julie C. Lee and Virginia E. H. Cynn, "Issues in Counseling 1.5 Generation Korean Americans," in *Multicultural Issues in Counseling: New Approaches to Diversity*, ed. Courtland C. Lee, and Bernard L. Richardson (Alexandria, VA: American Counseling Association, 1991), 127.

⁹ Lee and Cynn, 129.

¹⁰ Derald Wing Sue and David Sue, *Counseling the Culturally Different: Theory and Practice*, 2nd ed. (New York: John Wiley & Sons, 1990), 192.

assessing and addressing the needs of care-seekers of Asian descent. Otherwise, the pastoral care encounter may leave the care-seeker with one more experience of not being validated as a person with concrete wounds and needs. All caregivers need to ask themselves ‘who benefits from stereotypes and who is hurt by them’? Sue and Sue continue,

Asian Americans view these stereotypes as having functional value for those who hold power in society. First, these stereotypes reassert the erroneous belief that any minority can succeed in a democratic society if the minority-group members work hard enough. Second, the Asian-American success story is seen as a divisive concept used by the Establishment to pit one minority group against another by holding one group up as an example to others.¹¹

It is imperative for all caregivers to monitor and assess the stereotypes they hold toward people of Asian descent so they do not consciously or unconsciously project them onto the care-seeker.

For many Korean Americans, and South Korean immigrants in particular, the church holds a very special attachment for the family and community. This important attachment became clear to me during a recent conversation with a friend who is an immigrant from South Korea. My friend explained, “for immigrants the church is the source of community and nurturing for people who do not speak English and are unfamiliar with U.S. culture.”¹² Her statement is echoed in the following statement: “A popular saying among Korean-American churchgoers is: ‘When two Japanese meet they set up a business firm; when two Chinese meet, they open up a Chinese restaurant; and when two Koreans meet, they establish a Church.’”¹³ The importance of the church for

¹¹ Sue and Sue, 192.

¹² Sun Young Park, Claremont School of Theology, Community Center, September 12, 2007.

¹³ Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 25.

South Korean immigrants most likely has its roots in the traditional make-up of Korean society. Religious influences for people of Asian descent are Buddhism, Hinduism and Islam. These religions differ in many ways from Christianity, Judaism, and Unitarian Universalism. Confucianism is known by its reverence for the ancestors and strict adherence to rituals and rulers. Buddhism teaches that attachments and desires are the cause of human suffering and pain. Hinduism, the religion followed by Mahatma Gandhi, is characterized by Dharma or right action wherein conduct and belief are intermingled, and the One expresses itself and is expressed in many ways.¹⁴ Finally, following the events of September 11, 2001 it has become very clear that the religious tradition that is probably the least understood in the U.S. is Islam. Islam is best known for the Five Pillars of practice: Shahadah, Salat, Ramadan, Zakat and Hajj.¹⁵ After September 11, 2001, Islam is also perhaps the most feared religious tradition in the United States.

Samples of Completed Identity Maps and Related Analysis

The following section contains completed Identity Maps of a caregiver and a care-seeker. The completed Identity Maps are followed by six questions to aid the caregiver in understanding the care-seeker and to gain a deeper understanding of the material presented in the section.

¹⁴ William L. Reese, *Dictionary of Philosophy and Religion: Eastern and Western Thought* (Atlantic Highlands, NJ: Humanities Press, 1980), 222.

¹⁵ Debra L. Dirks, "America and Islam in the 21st Century: Welcome to the Sisterhood," in *Islam Our Choice: Portraits of Modern American Muslim Women*, ed. Debra L. Dirks and Stephanie Parlove (Beltsville, MD: Amana Publications, 2003), 7.

**Caregiver's
IDENTITY MAP¹⁶**

<u>Year Born/Age—significant cultural events:</u> 45 years old; awareness of AIDS in the early 1980's and the death of close friends at a young age; political backlash related to homosexuality
<u>Geographic areas lived: childhood/adult:</u> Lived in small suburban city in Wisconsin during childhood; currently lives in Chicago.
<u>National Identity:</u> American
<u>Ethnicity/Race, first language, language spoken at home:</u> Caucasian, English is my only language.
<u>Religious/spiritual orientation; childhood/adult:</u> Was raised Lutheran; converted to Unitarian Universalism at age 30; currently humanist theologically with deist leanings.
<u>Socioeconomic status; childhood/adult:</u> Raised lower middle class; currently lower middle class.
<u>Disabilities:</u> Rheumatoid Arthritis
<u>Sexual Orientation:</u> Gay and have been in a monogamous relationship for 15 years.
<u>Gender:</u> Male

¹⁶ Pamela A. Hays, "Addressing the Complexities of Culture and Gender in Counseling," *Journal of Counseling and Development* 74 (March/April 1996): 332-38.

**Care-Seeker's
IDENTITY MAP¹⁷**

<u>Year Born/Age—significant cultural events:</u> 25 year old graduate student; worked in family store in poor urban neighborhood in Los Angeles during 1992 Los Angeles rebellion; U.S. cultural values lived when away from family; South Korean cultural values with family.
<u>Geographic areas lived: childhood/adult:</u> South Korea until age 3; Los Angeles.
<u>National Identity:</u> Korean American
<u>Ethnicity/Race, first language, language spoken at home:</u> South Korean, Korean was first language and is language spoken in my parent's home; unless with family I speak English exclusively
<u>Religious/spiritual orientation; childhood/adult:</u> Korean Methodist Church during childhood; UU Buddhist
<u>Socioeconomic status; childhood/adult:</u> Working class during childhood; now middle class.
<u>Disabilities:</u> None yet
<u>Sexual orientation:</u> Heterosexual and is engaged to marry an African American classmate. Her parents do not approve of the relationship and have repeatedly told her to end it.
<u>Gender:</u> Female

Using the caregiver's and care-seeker's *Identity Maps*, answer the following questions.

1) What are the similarities you notice between the two maps?

The care-seeker and caregiver both speak English. The care-seeker and caregiver both identify as being Unitarian Universalist. However, their theological identities are different. The care-seeker identifies as a UU Buddhist, while the caregiver identifies as a

¹⁷ Hays, "Addressing the Complexities of Culture and Gender in Counseling," *Journal of Counseling and Development* 74 (March/April 1996): 332-38.

Humanist with Deist leanings. The care-seeker and caregiver both attended Protestant churches during their childhood. These noticeable similarities are a solid foundation for a good pastoral care relationship.

2) What are the differences you notice between the two maps?

The first difference noticed is the 20 year age difference between the care-seeker and caregiver. Along with the difference in age is the difference in significant cultural events. The two cultural events listed for the care-seeker are indeed significant and very important for the caregiver to learn more about. For example, the caregiver will need to reflect on his thoughts and feelings related to the 1992 Los Angeles rebellion. Additionally, the caregiver will need to inquire how the 1992 rebellion affected the care-seeker, her family and the family business. Another noticeable difference is the geographic areas lived. The care-seeker lived the first three years of her life in South Korea and then lived in Los Angeles. The caregiver reports having lived in suburban communities in the Midwest all his life. It will be important for the caregiver to learn and understand the care-seeker's memories, thoughts and feelings related to moving from South Korea to Los Angeles. Also, it will be important for the caregiver to reflect on his thoughts and feelings related to the care-seeker's long affiliation with a poor urban neighborhood. A third noticeable difference is the ethnicities of the care-seeker and caregiver. Sexual orientation is another difference.

3) What cultural influences are possibly at work in the care-seeker's relationship with her parents?

As mentioned in an earlier section of this chapter, traditionally the family has been more important than the individual in South Korean culture. Therefore, one cultural

influence that may be at work in the care-seeker's relationship with her parents is related to the care-seeker being a 1.5 generation Korean American and her adaptation to the dominant American culture where individualism is more important than family. An additional issue that may be important is the tension that exists between the Asian and African American communities in Los Angeles and the impact the Los Angeles rebellion had on the family business.

4) What advice would be least helpful to the care-seeker in her future marriage options?

Advice that would be least helpful would be to encourage the care-seeker to discount her parents' wishes for her not to marry her boyfriend without taking into account the impact such a decision will have on her relationship with her parents, extended family and South Korean community.

5) Referring back to the Stages of Identity Formation in Chapter 2, what stage of development is the care-seeker in?

Based on the information provided, determining the care-seeker's Stage of Identity Formation is not possible.

Hispanics/Latinos/as in the United States

The role of the pastoral counselor is not that of the 'only expert' and protagonist, but that of collaborator and companion traveler.¹⁸

One of the first things visitors notice when they worship at the church I am serving is the ethnic diversity of the people sitting in the pews. While many churches grounded in the dominant culture talk about wanting more diversity or a more multicultural experience on Sunday morning, not many of them truly understand the

¹⁸ R. Esteban Montilla and Ferney Medina, *Pastoral Care and Counseling with Latino/as* (Minneapolis: Fortress Press, 2006), 12.

challenges diversity poses. A misunderstanding that is common is the belief that learning the language of a group will bring understanding of the group. Additionally, the belief that bilingual liturgy and interpretation for services will help ethnic minorities feel comfortable. Based on experience, I believe more is needed if a faith community truly wants to be welcoming to diversity, such as basic knowledge of an ethnic minority group's history and the cultural and religious influences of such groups whose lived experience has been influenced by being marginalized by the dominant culture. As the opening quote to this section suggests, pastoral care in the Hispanic/Latino/a context requires the caregiver to be a collaborator and companion in the process of healing, not an expert.

In March 2006, Latino, Latina and Hispanic peoples were joined by the sons and daughters of Africa, Asia and Europe in solidarity against the Sensenbrenner-King Senate Bill HR 4437 which would have denied basic rights to undocumented immigrants working and living in the U.S. That historic march in Los Angeles and in other large cities across the U.S. is memorable because it gave yet another oppressed group in this country a voice. The day after that historic march, the church I serve honored the anniversary of the assassination of Monsignor Oscar Romero, a man who spoke truth to power and gave voice to the voiceless; a man whose Liberation Theology and ministry on behalf of poor and marginalized peoples continue to inspire and inform people on this continent. Monsignor Romero asserted,

God needs the people themselves to save the world... The world of the poor teaches us that liberation will arrive only when the poor are not simply on the receiving end of hand outs from governments or from the churches, but when they themselves are the masters and protagonists of their own struggle for liberation.¹⁹

This is a struggle that begins with being able to name oneself, because naming someone or something is a powerful act. Historically, those in power have had the power and influence to name the “other” usually without the input or consent of those being named. The origins of the name Hispanic is an example of that practice. “Hispanic (actually Hispano) was originally “used as a means of self-identification only by some, mostly in New Mexico, who prided themselves in being descendants of those who owned the land before the United States took it over from Mexico.”²⁰ Then the U.S. Census began to use the term Hispanic to identify immigrants from Spanish speaking Latin American countries.²¹ However, the name Hispanic is not inclusive of Native, African-Caribbean, or Puerto Rican people. Furthermore, the name Latin America was imposed on the peoples of Central and South America by the French who sought to justify their claim on the land and its peoples. However, the name Latino/a has been embraced by many because it was not imposed on them by the U.S. government.

The legacy of European colonization of the Americas and the Caribbean is still evident today in the faces, and in the economic and political oppression of the people. Ethnic racism exists where people with Spanish features were/are given power and privilege over mestizos (biracial) and Indians. Vast numbers of immigrants in the U.S.

¹⁹ Excerpt from a sermon delivered by Archbishop Oscar Romero, given on 13 March 1977 in Paisnal, El Salvador, quoted in *Oscar Romero: Bishop of the Poor*; accessed 30 April 2008; available from <http://salt.claretianpubs.org/romero/romero.html>.

²⁰ Justo L. Gonzalez, “Latino/a Theology,” in *Handbook of U.S. Theologies of Liberation*, ed. Miguel A. De La Torre (St. Louis MO: Chalice Press, 2004), 205.

²¹ Gonzalez, 206.

from Central and South America are political and economic exiles. Gonzalez remarks, “Some of us were political exiles, others ‘economic’ exiles who had to leave our countries of origin for economic reasons, and most of us a combination of both.”²² The fact that many immigrants leave their countries of origin for reasons related to economic and/or political difficulties was not widely discussed during the debates related to immigration reform. Discussed even less is the oppressive role U.S. foreign policy has played and continues to play in Central and South America.

The history of Hispanics/Latinos/as in the United States is a history characterized by consistent exploitation of their labor. Similar to other ethnic groups in the U.S., the majority of Hispanics/Latinos/as are hard workers trying to realize the promises made in the U.S. Constitution Bill of Rights. Also similar to other ethnic groups in the U.S., stereotypes are used to label and limit group members’ full participation in achieving their dreams. Stereotypes such as Hispanics/Latinos/as are lazy, not intelligent, law breakers, or gangsters give employers and others with power an excuse to not hire or to set low expectations for the entire group instead of judging each person on his or her merits.

Family, Cultural and Religious Issues to Consider

For Hispanics/Latinos/as, family and extended family (including friends) ties are very important. Sue & Sue suggest

Family tradition is an important aspect of life for Hispanic Americans. Family unity (familismo) is seen as very important, as are respect for and loyalty to the family. Cooperation rather than competition among family members is stressed. Interpersonal relationships are maintained and nurtured within a large network of family and friends. For the family, a critical element is to develop and maintain interpersonal relationships.²³

²² Gonzalez, 210.

²³ Sue and Sue, *Counseling the Culturally Diverse*, 4th ed., 230.

I witnessed the importance and influence of family for Hispanic/Latino/a and the frustration it holds for younger generations recently when an acquaintance lamented about the closeness of his family and the fact that most of them have lived in the same neighborhood within a short distance of each other all their lives. Not wanting his children to be trapped in the family dynamic of closeness/dependence, he is actively encouraging his children to choose colleges far from family. Most people in the dominant U.S. culture unfamiliar with Hispanic/Latino/a family culture would label such a family dynamic as codependent or unhealthy and would most likely support the aforementioned parent in encouraging his children to choose colleges far from family. While such support would be comforting to the parent, it may put his children at risk of losing the close family ties that will sustain and support them while living in a dominant culture that is prone to oppress them.

According to recent U. S. census data, Hispanic/Latino/as have surpassed people of African descent as the largest minority group in the U.S. Additionally, U.S. government immigrant statistics suggest that there are 12 million undocumented immigrants in the U.S. For many of them English is not their first language; most are monolingual and have limited knowledge of the U.S. dominant culture. These factors are important to keep in mind when working with the culturally different, especially when English is not their first language. For example, if the care-seeker's first language is different from one's own, asking the care-seeker what their level of comfort is with the language that will be used in the care setting is very important. If the care-seeker has only a limited grasp of the language that will be used, care must be taken using various

communication skills to ensure that the care-seeker understands as much as possible if an interpreter is unavailable. The care-seeker must always be seen as a person first, and a member of an ethnic/racial group second. Therefore, just because a person speaks Spanish does not mean that she holds all the same cultural values as other Spanish speaking people. For example, the culture of El Salvador is different from that of Mexico. And Puerto Ricans who grew up in Puerto Rico will have cultural differences from Puerto Ricans who grew up in the U.S. Sue and Sue write,

Research now suggests that a minority individual's reaction to counseling, the counseling process and to the counselor is influenced by his/her cultural/racial identity and not simply linked to minority-group membership. The high failure-to-return rate of many culturally different clients seem intimately linked to the mental health professional's inability to accurately assess the cultural identity of the client.²⁴

This statement has relevance for ministers and religious educators because congregants (children and youth included) are more likely to seek pastoral care from a minister or religious educator whom they perceive as being able to relate to them in the areas of cultural difference as well as cultural similarities.

Understanding the influence and importance religion plays in the cultural tradition of the care-seeker is vitally important for caregivers. Some of our most deeply-seated values and beliefs are formed by our religious traditions and experiences. The religion and resultant cultural norms of many Central and South American countries, Caribbean countries, and Mexico have been greatly influenced by Catholicism and most recently Pentecostalism. The Catholic Church was used by the conquering Spanish to indoctrinate and thus control the conquered population. In the late 1960s, Catholic priests began to break with traditional Catholic teaching by preaching the biblical message of liberation

²⁴ Sue and Sue, *Counseling the Culturally Different*, 2nd ed., 94.

and Latin American Liberation Theology was born. “Liberation theology’s emphasis on liberation, economic justice, consciousness raising, and defending the rights of the poor resonated with...activists and priests alike.²⁵” It is also a theology that helps to connect the threads of common experience of people who identify as Hispanic/Latino/a, such as feeling marginalized, living in exile, and needing to speak for themselves from their own perspective, a perspective that views each person as a part of all of creation, not separate from it but interconnected with it. According to Montilla and Medina,

Faith and religion are present in most experiences of Latino/a people. The spiritual realm is consulted and used in issues related to life, education, health, economics, politics, family, and personal challenges. The religious phenomenon is so prevalent and pervasive that it is not seen as something you have but who you are.²⁶

In other words, faith and religion for many Hispanics/Latinos/as (as well as people of Asian and African descent), is who they are as spiritual beings having a human experience as opposed to human beings having a spiritual experience. Therefore, when working with Hispanics/Latinos/as it is important to keep in mind that faith and religion are may not be confined to Sunday morning, but may be an integral part of how the care-seeker experiences life and relates in the world.

Samples of Completed Identity Maps and Related Analysis

The following section contains completed Identity Maps of a caregiver and a care-seeker. The Identity Maps are followed by five questions to aid the caregiver in understanding the care-seeker and to gain a deeper understanding of the material presented in the chapter.

²⁵ Gaston Espinosa et al., “Introduction: U.S. Latino Religions and Faith-Based Political, Civic, and Social Action,” in *Latino Religions and Civic Activism in the United States*, ed. Gaston Espinosa et al. (Oxford: University Press, 2005), 9.

²⁶ Montilla and Medina, 7.

IDENTITY MAP

Caregiver

<u>Year Born/Age—significant cultural influences:</u> 1945/62; Civil Rights Movement; Anti Viet Nam War Activist; Sexual Revolution; 18 year Old Vote Initiative; The Beatles Era; Vatican Conclave II
<u>Geographic Areas Lived: childhood and adult:</u> Suburbs of Boston through mid-teens; high school and college in San Diego CA; began career and family in San Diego area; raised children to adulthood and continued career in East LA county.
<u>National Identity:</u> American
<u>Ethnicity/Race, 1st language, language spoken at home:</u> Irish-Caucasian-English-None
<u>Religious/Spiritual Orientation—childhood & adult:</u> Born Catholic, disconnected during high school, seeker during college, Methodist while rearing children, religious humanist, Unitarian Christian progressive
<u>Socioeconomic Status—childhood & adult:</u> Middle-class-middle class
<u>Disabilities:</u> None
<u>Sexual Orientation:</u> Heterosexual
<u>Gender:</u> Male

IDENTITY MAP

Care Seeker

<u>Year Born/Age—significant cultural influences:</u> 31 years old; living in a country on the verge of civil war; living in a culture that fears the government
<u>Geographic Areas Lived: childhood and adult:</u> Lived in small mountainous village in Guatemala until 11 years old; currently lives in Central Los Angeles.
<u>National Identity:</u> Guatemalan
<u>Ethnicity/Race, 1st language, language spoken at home:</u> Hispanic; first language combination of Indigenous and Spanish languages; primarily speaks Spanish with family members and speaks English when needed.
<u>Religious/Spiritual Orientation—childhood & adult:</u> Family history of attending a church that practiced a combination of traditional indigenous beliefs and Catholicism; currently seeking a faith community without excessive dogma and limiting doctrines that will embrace his indigenous spiritual beliefs.
<u>Socioeconomic Status—childhood & adult:</u> Working class during childhood; currently a janitor for a large movie theater company, working poor.
<u>Disabilities:</u> Mild anxiety and depression.
<u>Sexual Orientation:</u> Heterosexual
<u>Gender:</u> Male

The caregiver's and care-seeker's *Identity Maps* were used to answer the following reflection questions.

1) What assumptions or stereotypes could the caregiver have about the care-seeker?

According to the information provided in the care-seeker's Identity Map, the caregiver could assume that the care-seeker is uneducated because he identifies himself as

working poor. Another assumption that can be made is that the care-seeker is suffering from Post Traumatic Stress Disorder (PTSD) based on his childhood experience of living in a country on the verge of civil war, a culture that fears the government, and his mild anxiety and depression.

2) How will the caregiver's assumptions or stereotypes influence his or her ability to provide culturally sensitive pastoral care?

Based on the information provided, the caregiver could assume that the care-seeker's socioeconomic status is a good indicator of the care-seeker's level of education or intelligence. Operating under this possibly inaccurate assumption could cause the caregiver to be condescending to the care-seeker by, for example, speaking to the care-seeker in a manner and tone of voice that is usually used with children. Culturally sensitive pastoral caregivers are aware that a person's socioeconomic status is not a good indicator of a person's level of education or intelligence.

The assumption that the care-seeker is suffering from PTSD could be beneficial to the care-seeker for a number of reasons. Depending on the caregiver's time and expertise, he or she could explain PTSD to the care-seeker, and then help him process his childhood experiences in addition to his mild anxiety and depression. A competent and culturally sensitive pastoral caregiver will know his or her pastoral care limits and will provide referrals when appropriate.

3) What cultural influences and values does the caregiver have in common with the care-seeker?

The caregiver and care-seeker both have the cultural experience of identifying as Catholic. Additionally, they both moved to the Southern California region during adolescence. They are both working in the Los Angeles county region and identify as heterosexual and male.

4) What role do you think religion plays in the life of the caregiver and the care-seeker?

Based on the information provided in the religious/spiritual orientation section of the caregiver's and care-seeker's Identity Maps, religion plays a very important role in their lives. It appears that the caregiver and care-seeker have been involved in different faith communities throughout their lives and can articulate their personal faith beliefs and needs.

5) Using the Four Stages of Identity Formation from Chapter 2, at what stage of identity formation is the care-seeker?

There is not enough information to determine the care-seeker's stage of identity formation.

People of African Descent in the U.S.

Pastoral Care persons who take time to inform themselves and to reflect on the particularities of the cultural experience of the context in which their ministry is situated will be better prepared to form a perspective that is accurately representative of the needs of the constituents in the ministry context.²⁷

The renowned sociologist W.E.B. Du Bois remarked in the beginning of the last century that, "The problem of the twentieth century is the problem of the color line,—the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea."²⁸ The problem of the color line continues to form and inform race/ethnic relations in the United States. The problem of the color line in the U.S. is typically thought of and confined to the Black and White paradigm to the exclusion of other ethnic minority groups. This exclusive focus has caused and continues to create friction between minority groups who are oppressed in U.S. society, but who are not given as much attention as oppressed people of African descent. One result of this practice is ethnic minorities growing resentful over not having their experiences publicized on the same scale as people of African descent. Additionally, antagonism between minority groups intensifies as they compete with each other for jobs, housing, political power, equal rights and the end of oppression for their group. Du Bois posed the following question in the book *The Souls of Black Folk*:

²⁷ Carroll A. Watkins Ali, *Survival and Liberation: Pastoral Theology in African American Context* (St. Louis: Chalice Press, 1999), 125.

²⁸ W. E. B. Du Bois, *The Souls of Black Folk* (New York: New American Library, 1969), 54.

Between me and the other world there is ever an unasked question: unasked by some through feelings of delicacy; by others through the difficulty of rightly framing it. All, nevertheless, flutter round it...instead of saying directly, How does it feel to be a problem?²⁹

Almost a century after Du Bois posed the question “How does it feel to be a problem?” people of African descent continue to be scapegoated as the problem in the U.S. by many in the dominant culture and by other ethnic minority groups as well. This section will indirectly address the problem of color in the U.S. by giving a brief history of people of African descent in the U.S. Additionally, the section will discuss the family, cultural and religious/theological issues relevant to providing culturally sensitive pastoral care to people of African descent.

While the forebears of the ethnic groups in preceding chapters came to the U.S. as immigrants, the majority of the ancestors of people of African descent living in the U.S. were forcefully imported to this country for the slave trade. The Jewish and Christian testaments provide ample evidence that slavery existed during biblical times; however, slavery during the biblical era was vastly different from that which was practiced in the so-called “New World.”

One hundred and twenty-seven years after the first European immigrants arrived, another group of people would land on the shores of North America, a group of people who were not immigrating for “a more advantageous political climate or working conditions.”³⁰ In 1619, the first enslaved Africans landed on the shores of this country after being captured, shackled, branded with the slave company’s mark, and crammed into poorly ventilated holds of ships with barely enough space between their bodies for

²⁹ Du Bois, 43.

³⁰ Beverly Green, “African American Women,” in *Women of Color: Integrating Ethnic and Gender Identities in Psychotherapy*, ed. Lillian Comas-Diaz and Beverly Green (New York: Guilford Press), 11.

air to pass, and where one out of every eight Africans died en route. Unlike biblical slavery, the enslaved in the Americas would not have human rights or experience a Jubilee year. Those born into slavery would most likely die in slavery. Slavery was not outlawed in the U.S until 1863, 244 years after its inception. During these 244 years, the enslaved were treated as objects with less regard than plantation animals. Men and women were worked from sunup to sundown in the fields, women were raped in front of their husbands and children, and families were routinely separated on the auction block, never to see each other again. As a consequence of slavery, women of African descent have been stereotyped, similar to Asian women, as being “sexually promiscuous, sexually aggressive and morally loose.”³¹ Womanist theologian Katie Canon writes:

Being both slave and female, the Black woman survived wanton misuse and abuse. White men, by virtue of their economic position, had unlimited access to Black women’s bodies. At the crux of the ideology that Black women were an inferior species was the belief that Black women, unlike White women, craved sex inordinately.³²

By assigning blame to Black women for the sexual abuse and exploitation they suffered at the hands of White slaveholders, White society was able to absolve itself of guilt and the hypocrisy of their claim to be a democratic society with Christian values.

Ironically, one tragic legacy of slavery occurred when it ended. Because it was illegal to teach the enslaved to read or write, the majority of the former enslaved were illiterate. Without financial resources, and having weak or no family ties, the former enslaved were expected to compete for employment and financial resources against former slaveholders and others who profited from slavery. Residual effects of 244 years

³¹ Green, 16.

³² Katie Geneva Cannon, *Katie’s Canon: Womanism and the Soul of the Black Community* (New York: Continuum, 1995), 49.

of denied education intentionally created unstable family bonds and intentional mental, emotional and physical abuse, which was consciously or subconsciously passed from generation to generation. Consequently, the evils of slavery continue to have an impact on people of African descent in the U.S.

Another tragic legacy of slavery is the resentment created and fostered between light-skinned and dark-skinned people of African descent. The light-skinned enslaved were the offspring of slaveholders and usually worked in the “big house” where the work was perceived as being less spirit-killing and back-breaking than field work. Thus, the house-enslaved were given a higher status than the field-enslaved. Tension between the various skin colors remains today because light-hued people of African descent are often afforded more privileges and opportunities than darker-hued people of African descent by the dominant culture. An old saying in many African American communities reinforces this thinking: “If you are white (or almost white) you are all right, if you are black get back.”

In recent years people of African descent have immigrated to the United States from African countries experiencing ethnic/clan violence and civil war. These immigrants come to the U.S. in varying degrees of trauma related to their lived experiences with violence and war. Ministers and religious educators providing pastoral care to these immigrants will be required to listen to stories of atrocities that few human beings have experienced, without projecting onto the care-seeker their discomfort, fears, and own past lived traumas.

In family systems theory and therapy, the idea that information is transmitted down through generations is crucial to understanding people and family relationships. In explaining Bowen's theory and therapy, Edwin H. Friedman writes,

Underpinning and infusing his [Bowen's] ideas is the assumption that the human animal is part of evolutionary *emotional* processes that go back to the beginning of time, or at least to that propitious moment when the first eukaryotic cell, the first cell to develop a nucleus, appeared. Therefore, what we observe in families today...the perpetual reactivity that undulates through any emotional system, the chronic anxiety that is transmitted from generation to generation...³³

The chronic anxiety related to slavery that is transmitted from generation to generation for African Americans spans over 300 years in the U.S. The impact of over 300 years of legal oppression has had and continues to have devastating effects on the generations of people of African descent in the U.S. While legal oppression has been outlawed, systemic oppression continues to dominate U.S. society. When working with people of African descent in the U.S., it is important to not devalue or deny the historic and current oppression they have suffered and be willing to discuss with care-seekers the impact oppression has had on their lives. Additionally, care must be taken to avoid causing the care-seeker to think s/he is responsible for the caregiver's feelings, or that s/he needs to protect the care-giver from feeling guilty or uncomfortable when discussing issues related to race or racism.

³³ Edwin H. Friedman, "Bowen Theory and Therapy," in *Handbook of Family Therapy*, vol.2, ed. Allan S. Gurman and David P. Kniskern (Bristol: Brunner/Mazel, 1991), 135.

Family, Cultural and Religious Issues to Consider

Similar to other ethnic groups discussed in this work, people of African descent value and depend on extended family relationships beyond the nuclear family, including grandparents who may take on primary childcare of their grandchildren. Additionally, extended family relations are not necessarily restricted to blood relations. It is common in the communities of people of African descent for family friends to be referred to as aunt and uncle and for these non-blood relations to support and help with childcare.

Pastoral psychologist Carroll A. Watkins Ali remarks about one of her clients, “Truly, *life* was Lemonine’s presenting problem. In essence, each weekly session during our relationship served mainly to build Lemonine up enough so that she could go back out to face a hostile world for another week.”³⁴ As the opening quote to this chapter suggests, pastoral caregivers who reflect on the particularities of the cultural experience of those in their ministry context, will be better prepared to meet the needs of those in their congregations. As stated in Chapter 3, many people of the Baby Boomer generation were taught to be colorblind. To not recognize the skin color of a person of African descent in the U.S. is to not recognize or acknowledge the person’s experience of being treated unjustly. Being colorblind or believing that we are all human, and all alike, will not be helpful to someone whose lived experience disproves that ideal. The incident at the Unitarian Universalist General Assembly in Fort Worth, Texas (written about in the introduction of this work) between Black youth and a white minister is evidence that the color of a person’s skin still affects how they are treated in the U.S.

Lee H. Butler wrote in response to Freud’s description of religion as infantile: “Although I would not say that psychology is religion, I say that religion has been the

³⁴ Ali, 5.

psychologist for the wounded African soul in America.”³⁵ For many people of African descent, healing takes place during communal religious experiences. Experiences such as being treated unjustly can be shared in community, and in a similar way, healing can take place as the community comforts and validates members: inherent worth and dignity. Additionally, many people of African descent have their religious and spiritual needs met communally through music. Carroll A. Watkins Ali remarks:

Thus, the spirituals—a modification of the oral tradition—came to be a significant medium through which coded messages were communicated between the Africans. Psychic and spiritual healing power came through the songs and dance of the spiritual music—offsetting the psychological damage intended by the oppression.³⁶

Just as important for survival for the oppressed was prayer, a way to connect with a power greater than self and one’s ancestors, a way of not feeling isolated and alone in the world. For descendents of captured Africans whose presenting problem is life, a connection deeply rooted in something that connects the care-seeker with him/herself and to generations that have gone before is vitally important. Therefore, when working with people of African descent it is important to inquire if the care-seeker believes in a higher power and/or prayer and to have the willingness to pray in a style that comforts, supports and gives encouragement so the care-seeker can continue to face a hostile world without being destroyed by it.

Samples of Completed Identity Maps and Related Analysis

The following section contains completed Identity Maps of a caregiver and a care-seeker. The Identity Maps are followed by questions to aid the caregiver in

³⁵ Lee H. Butler, Jr., *Liberating Our Dignity, Saving Our Souls* (St. Louis: Chalice Press, 2006), 100.

³⁶ Ali, 75.

understanding the care-seeker and to gain a deeper understanding of the material presented in the chapter.

Caregiver's

IDENTITY MAP³⁷

<u>Year Born/Age—significant cultural events:</u> 1943-65-Civil Rights activist growing up in the South; Martin Luther King Jr. and Robert F. Kennedy assassinations; move to CA; Vietnam war; politically active; Democrat; Iraq war peace activist; 9/11/2001; Cuban Missile Crisis.
<u>Geographic areas lived: childhood/adult:</u> Alabama; Louisiana; Georgia; IL.; San Diego, CA; DE (1967-1992); PA; SC; Pasadena; Thousand Oaks, CA.
<u>National Identity:</u> Western European (English and Irish)
<u>Ethnicity/Race, first language, language spoken at home:</u> Caucasian-White-English spoken (only)- Anglo-American
<u>Religious/spiritual orientation; childhood/adult:</u> Childhood-S. Baptist-Methodist; Adult- Unitarian Universalist
<u>Socioeconomic status; childhood/adult:</u> Childhood-Middle class; Adult-Upper Middle-Class
<u>Disabilities:</u> Recently herniated disc; Arthritis; thyroid cancer survivor
<u>Sexual orientation:</u> Heterosexual; divorced 1980, 2 children; remarried 19981, 2 stepchildren
<u>Gender:</u> Female

³⁷ Hays, "Addressing the Complexities of Culture and Gender in Counseling," *Journal of Counseling and Development* 74 (March/April 1996), 332-38.

Care-Seeker's³⁸

IDENTITY MAP

<u>Year Born/Age—significant cultural events:</u> 32 years old; spending summers with father's family in Kingston, Bahamas; gang violence in the community; experiences of being harassed by the police; served 10 years in the United States Army.
<u>Geographic areas lived: childhood/adult:</u> Grew up of in Southwest Philadelphia; spent two months every summer from ages seven-seventeen in Kingston Bahamas; stationed in Fort Bragg, N.C., Fort Hood TX, and Germany; currently living a suburb North of Philadelphia.
<u>National Identity:</u> Jamaican and African American
<u>Ethnicity/Race, first language, language spoken at home:</u> African descent; English is only language spoken.
<u>Religious/spiritual orientation; childhood/adult:</u> Attended the Episcopal Church with my family until I was seventeen years old; currently questioning religious beliefs of childhood and seeking a faith community to join before the birth of first child.
<u>Socioeconomic status; childhood/adult:</u> Mother and father were working class; currently middle class.
<u>Disabilities:</u> Legally blind.
<u>Sexual orientation:</u> Heterosexual and married for 3 years to a woman of Norwegian American descent.
<u>Gender:</u> Male

The caregiver's and care-seeker's *Identity Maps* were used to answer the following questions:

³⁸ Hays, "Addressing the Complexities of Culture and Gender in Counseling," *Journal of Counseling and Development* 74 (March/April 1996): 332-38.

1) What are the similarities you notice between the two maps?

One similarity noticed is that the caregiver and care-seeker have lived in the Southern United States and they both identify as being in the middle-class. Also the caregiver and care-seeker identify as being heterosexual and married. Finally, the caregiver and care-seeker have been involved with a Protestant faith tradition.

2) What are the differences you notice between the two maps?

A difference that is noticed is that the care-seeker is 33 years younger than the caregiver. Another difference is the national identity and ethnicity/race of the caregiver and care-seeker. Disabilities and gender identity are other areas of difference.

3) What questions would you like to ask the care-seeker?

- a) What type of faith community are you seeking?
- b) What are your spiritual/religious needs?
- c) When are you expecting your first child?
- d) What was it like spending summers in the Bahamas?
- e) What have been some of your challenges as a biracial couple?
- f) Do you know what stage of identity formation you are in?
- g) What questions would you like to ask me?

4) What are some of the significant influences at work in the care-seeker's life?

One significant influence at work in the care-seeker's life is being a former member of the Army during a time of war and the possibility of being called back to active duty service. Another significant influence is the care-seeker's being a 32-year-old male of African descent living in an American suburb, after having experienced being

harassed by police during his youth. A final significant influence noticed is the care-seeker's being married to a woman of Norwegian descent and their desire to have a child.

5) Referring to the Four Stages of Identity Formation in Chapter 2, what stage of development is the care-seeker in?

Based on the information provided in the Identity Map, there is not enough information to determine the care-seeker's stage of formation.

Summary

In the coming decades, the dominant culture in the U.S. will need to shift the conversation about ethnicity/race to include all ethnicities/races. Ministers and religious educators will be challenged to provide culturally sensitive pastoral care for people who have been unfairly named as the problem in ethnic/race relations in the U.S. Culturally sensitive pastoral care will provide care-seekers a safe environment, free of harmful stereotypes and will also take into account the cultural differences in the areas of family, culture and past religious experiences. Finally, caregivers intent on providing culturally sensitive pastoral care will use the Identity Map to assess their personal cultural influences so they do not unconsciously project onto the care-seeker their assumptions about the care-seeker's ethnic/racial group. Each person seeking care deserves to be met where they are (spiritually, mentally, emotionally and physically) as the unique person they are.

Chapter 6

Closing Thoughts

. . . Deeply held conviction that pastoral care and social action should go together, and that there is grave danger when the liberal side is associated entirely with social action and separated from pastoral care.¹

Understanding diversity and being able to provide culturally sensitive pastoral care to the culturally different is no easy task. Unfortunately, a dominant theme in U.S. culture is to fear difference instead of embracing and learning from difference. U.S. society also creates divisions amongst different ethnic groups by inferring that there are limited resources (well-paying jobs, good housing, good schools and colleges) and if another group is allowed access to “the good things” then one’s own group will lose out. Therefore, the middle class holds on to their dreams of the good life by any means necessary; people in lower economic classes hold on to the dream that they can achieve the American dream, and many in the upper class use their money and political influence to insure that the other groups are kept in their places. Thus, it is important for caregivers to understand the systemic manipulation at work in U.S. social and political spheres and provide care-seekers with hope instead of blame and encouragement instead of discouragement, as well as to ensure that the care-seeker has a safe and nurturing place to process their lived experiences.

I agree with the opening quote to this chapter, that pastoral care and social action are interdependent and Unitarian Universalism has far too long focused on social action and has neglected pastoral care. This leaves many to question in what values Unitarian Universalist social action is grounded. James Luther Adams remarked that “All social

¹ Seward Hiltner, “The Contribution of Liberals to Pastoral Care,” in *Pastoral Care in the Liberal Churches*, ed. James Luther Adams and Seward Hiltner (Nashville: Abingdon Press, 1970), 222.

action is therefore explicitly or implicitly grounded in a theology, and all theology implies a fundamental conception of social action. Politics, therefore, must consider the theology of power as much as theology must consider the politics of power.”²

Understanding the connection between social action and theology is important when providing care to people who are transracially adopted and their families. As stated in chapter four, transracial adoption in the U.S. has not been without controversy.

Opponents of transracial adoption argue for “race matching,” while supporters argue that every child deserves a loving family regardless of the ethnicity of the adopting family and child “match.” Therefore, education related to the complexities of transracial adoption is imperative, as is being mindful of the impact culture has on the healthy identity formation of people who are transracially adopted, and ensuring that parents who adopt transracially educate themselves about the needs of their children. They must support their adopted children navigate a sometimes hostile world of people who look like their adoptive parents but are their primary oppressors.

People of Asian descent in the U.S. have a long and rich history that is practically absent in U.S. history textbooks. Similar to Europeans who immigrated to this country during the 1800s, immigrants of Asian descent also experienced labor exploitation, social ostracism and ethnocentric prejudice. However, unlike immigrants of European descent who changed their names, religious affiliation, culture and language to assimilate into U.S. society, immigrants from Asia who equally valued assimilation could not change the color of their skin or the shape of their eyes and were excluded from full assimilation into U.S. society. It is important when working with people of Asian descent to talk with

² James Luther Adams, “Theological Bases of Social Action,” in *The Essential James Luther Adams: Selected Essays and Addresses*, ed. George Kimmich Beach (Boston: Skinner House Books, 1998), 198.

them about their ethnic heritage and respect their right to self-identity. Furthermore, awareness and self-accountability for prejudices and stereotypes held against people of Asian descent is as critical as honoring each person as an individual and not just as a member of an ethnic group.

As stated in chapter 5, people of Hispanic/Latino/a descent are the most recent ethnic minority group to be targeted and scapegoated in the U.S. As of this writing, it is common that when issues related to immigration are mentioned in the news, the face of immigration is brown, threatening and implied to be undermining the American way of life. Therefore, caregivers must be willing to educate themselves on issues related to Hispanics/Latinos/as such as “why cultures in countries in what we think of as Latin America are so different... and the history and impact of colonialism on indigenous cultures.”³ Also, it is important that caregivers provide care in which the political/social and theological/pastoral are linked so that care is grounded in something that will sustain and focus their work.

Civil disobedience and marching for human rights for African Americans during the 1960s did help to change laws in the U.S.; however, the souls and spirits of many people with power and influence were not changed. Thus, legal discrimination was outlawed, but a more subtle form of discrimination has taken root. Hence, caregivers must be aware that people of African descent continue to experience unequal and unfair treatment in the U.S., and it is not helpful or productive to assume that when a person of African descent experiences racism that they have misjudged the hurtful encounter. In such situations, well-meaning liberals often think but are unwilling to state, “why does it

³ Sofia Betancourt, Program Coordinator for the Unitarian Universalist Office of Racial and Ethnic Concerns, E-mail to author, 7 November 2007.

always have to be about race” when they try to convince a person of African descent there must be another reason for their being treated differently. Awareness and understanding of the systemic nature of oppression is vitally important when providing care across cultures.

I continue to facilitate workshops that address PC&C in Unitarian Universalism, and the impact of culture on the identity formation of people who identify as persons of color or members of an ethnic minority group (see Appendix C). Thus far, I have facilitated three workshops (two for UU religious educators, one for DRUUMM) using materials based on this project. The format of the workshops consisted of group participation in defining and discussing culture, race, ethnicity and minority, after which I presented a brief lecture on identity formation followed by individuals taking turns reading and discussing the Four Stages of Identity Formation. Next I explained the Identity Map tool. This was followed by participants filling out their own identity maps.

The participants in the religious educators’ workshops were instructed to fill out an Identity Map for one of the sample biographies that was distributed (see Appendix C). Once participants completed the Identity Map using the sample biography, they were placed in small groups for discussion. The session ended with a large group discussion and processing of the experience. The participants in the DRUUMM workshop were asked to answer questions related to their identity as UUs, followed by small group discussion of their answers. The session ended with large group discussion, including participants’ processing of their experiences.⁴

The workshops were an invaluable experience in helping to formulate this project. They gave me the opportunity to ask questions (surveys and feedback), and clarify

⁴ See survey results in the “Importance of the Problem,” section, 3.

assumptions (lack of awareness on the part of UUs from the dominant culture of ethnic minority cultures). They also gave participants the opportunity to discuss issues of race/ethnicity in a safe and non-judgmental environment. I am deeply indebted and grateful to the religious educators and members of DRUUMM whose participation in the workshops helped to shape this project.

APENDIX A

Survey Samples

Survey for Religious Educators

Name of Respondent: _____

Name of Home Congregation: _____

What is Your Role in Home Congregation or District: _____

How Long Have You Been a Unitarian Universalist: _____

Self-Identify:

Native/Indigenous descent _____ African descent _____ Asian descent _____

Latino/Hispanic descent _____ European descent _____ Arab descent _____

Multiracial (please specify) _____

Decline to state _____

- ◆ Pastoral Care—the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships
- ◆ Pastoral Counseling—refers to caring ministries that are more structured and focused on specifically articulated need or concern. Counseling always involves some degree of “contract” in which a request for help is articulated and specific arrangements are agreed upon concerning time and place of meeting...

Please circle or highlight in bold Yes (Y), No (N) or Don't Know (DK) to the following questions.

1. Do you think UU children and youth who identify as persons of color or members of an ethnic minority have different Pastoral Care and Counseling needs than UU children and youth of European-American descent? Y N DK
2. Do you think UU children and youth who identify as multiracial have unique Pastoral Care needs? Y N DK
3. Do you think UU children and youth who identify as persons of color or members of an ethnic minority and are adopted by UUs of European descent have unique Pastoral Care needs? Y N DK
4. Have you received any training dealing specifically with the needs of UU children and youth who identify as persons of color or members of an ethnic minority? Y N DK

5. What additional training do you think you need in order to better serve the needs of children and youth who identify as persons of color or members of an ethnic minority?

Survey for Laity

Name of Respondent: _____

Name of Home Congregation: _____

What is Your Role in Home Congregation or District: _____

How Long Have You Been a Unitarian Universalist: _____

Self-Identify:

Native/Indigenous descent _____ African descent _____ Asian descent _____

Latino/Hispanic descent _____ European descent _____ Arab descent _____

Multiracial (please specify) _____

Decline to state _____

- ◆ Pastoral Care—the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships
- ◆ Pastoral Counseling—refers to caring ministries that are more structured and focused on specifically articulated need or concern. Counseling always involves some degree of “contract” in which a request for help is articulated and specific arrangements are agreed upon concerning time and place of meeting...

Please circle or highlight in bold Yes (Y), No (N), or Don't Know (DK) to the following questions.

1. Do you think the Pastoral Care and Counseling needs of UUs who identify as persons of color or members of an ethnic minority group are met in Unitarian Universalist congregations? Y N DK
2. Do you think UU ministers receive adequate training to meet the Pastoral Care and Counseling needs of UUs who identify as persons of color or members of an ethnic minority group? Y N DK

-
10. What do you think religious educators can do to ensure that the PC&C needs of UUUs who identify as persons of color or as members of an ethnic minority are met?
-

Survey for Ministers

Name of Respondent _____

Name of Home Congregation _____

What is Your Role in Congregation or District _____

How Long Have You Been a Unitarian Universalist: _____

Self-Identify:

Native/Indigenous descent _____ African descent _____ Asian descent _____

Latino/Hispanic descent _____ European descent _____ Arab descent _____

Multiracial (please specify) _____

Decline to state _____

- ◆ Pastoral Care—the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships
- ◆ Pastoral Counseling—refers to caring ministries that are more structured and focused on specifically articulated need or concern. Counseling always involves some degree of “contract” in which a request for help is articulated and specific arrangements are agreed upon concerning time and place of meeting...

Please circle or highlight in bold Yes (Y), No (N) or Don't Know (DK) to following questions.

- | | | | |
|--|---|---|----|
| 1. Do you think UUs who identify as persons of color or members of an ethnic minority group have different Pastoral Care and Counseling needs than UUs of European descent? | Y | N | DK |
| 2. Do you think UUs who identify as multiracial have unique Pastoral Care and Counseling needs? | Y | N | DK |
| 3. Have you taken any cross-cultural Pastoral Care or Counseling courses? | Y | N | DK |
| 4. If your answer to question three is yes, do you think the cross-cultural courses adequately prepared you to provide Pastoral Care or Counseling to UUs who identify as persons of color or members of an ethnic minority group? | Y | N | DK |
| 5. Do you think the UUMA and the UUA need to provide more PC & C training focused on meeting the PC&C needs of UUs who identify as persons of color or members of an ethnic minority group? | Y | N | DK |

Comments: _____

Survey for Youth

Name of Respondent: _____

Name of Home Congregation: _____

What is Your Role in Your Home Congregation or District: _____

How Long Have You Been a Unitarian Universalist: _____

Self-Identify:

Native/Indigenous descent _____ African descent _____ Asian descent _____

Latino/Hispanic descent _____ European descent _____ Arab descent _____

Multiracial (please specify) _____

Decline to state _____

- ◆ Pastoral Care—the support and nurturance of persons and interpersonal relationships, including everyday expressions of care and concern that may occur in the midst of various pastoring activities and relationships
- ◆ Pastoral Counseling—refers to caring ministries that are more structured and focused on specifically articulated need or concern. Counseling always involves some degree of “contract” in which a request for help is articulated and specific arrangements are agreed upon concerning time and place of meeting...

Please circle or highlight in bold Yes (Y), No (N), or Don't Know (DK) to the following questions.

1. Do you think the Pastoral Care and Counseling needs of UU youth who identify as persons of color or members of an ethnic minority group are met in Unitarian Universalist congregations? Y N DK
2. Do you think UU religious educators are knowledgeable about the Pastoral Care needs of UU youth who identify as persons of color or members of an ethnic minority group? Y N DK
3. Have you sought advice or Pastoral Care from a religious educator and thought your needs were addressed according to your identity as a person of color or member of an ethnic minority group? Y N DK
4. Have you in the past sought advice, Pastoral Care or Counseling from a UU minister and thought your PC&C needs were addressed according to your identity as a person of color or as an ethnic minority group? Y N DK

5. Have you declined seeking advice or Pastoral Care from a religious educator because you believed the person was not knowledgeable or competent to understand and address your needs? Y N DK
6. Do you think LREDA and the UUA can do more to ensure the PC&C needs of UU youth who identify as persons of color or members of an ethnic minority group are met in UU congregations? Y N DK
7. What do you think UU ministers can do to ensure the PC&C needs of UU youth who identify as being a person of color or an ethnic minority group are met?
-
-

8. What do you think religious educators can do to ensure the PC&C needs of UU youth who identify as persons of color or members of an ethnic minority are met?
-
-

APENDIX B

Principles and Purposes of the Unitarian Universalist Association

We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote:

- The inherent worth and dignity of every person
- Justice, equity and compassion in human relations
- Acceptance of one another and encouragement to spiritual growth in our congregations
- A free and responsible search for truth and meaning
- The right of conscience and the use of the democratic process within our congregations and in society at large
- The goal of world community with peace, liberty, and justice for all
- Respect for the interdependent web of all existence of which we are a part

The living tradition we share draws from many sources:

- Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces that create and uphold life
- Words and deeds of prophetic women and men which challenges us to confront powers and structures of evil with justice, compassion, and the transforming power of love
- Wisdom from the world's religions which inspires us in our ethical and spiritual life
- Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves
- Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit
- Spiritual teachings of Earth; centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature

Grateful for the religious pluralism which enriches and ennobles our faith, we are inspired to deepen our understanding and expand our vision. As free congregations we enter into this covenant, promising to one another our mutual trust and support.

The Unitarian Universalist Association shall devote its resources to and exercise its corporate powers for religious, educational, and humanitarian purposes. The primary purpose of the association is to serve the needs of its member congregations, organize new congregations, extend and strengthen Unitarian Universalist institutions, and implement its principles.

APENDIX C

Sample of Workshop Materials

Handout for Participants
D.Min Final Project
Monica L. Cummings

Definitions

CULTURE

Culture "...denotes a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which [men] communicate, perpetuate, and develop their knowledge about and attitudes toward life."¹

RACE

Unlike culture, the category of race was an intentionally constructed concept by European scientists to classify people. According to Lee H. Butler Jr., "It was not until 1570 that race developed as a concept. Francois Bernier first employed the category of 'race,' primarily denoting skin color, in 1684 for the purpose of classifying human bodies. The first authoritative racial division of humanity is found in the works of naturalist Carolus Linnaeus in 1735. Hence, it is not until the eighteenth century that political, linguistic, and geographical distinctions became 'race' issues."²

ETHNICITY

"Ethnicity may be viewed as a primary bonding, an identification and context of belonging, shared by groups with common language, behaviors, histories, lifestyles, values, and norms."³

MINORITY

"The term *minority* has traditionally been used in reference to groups whose access to power is limited by the dominant culture."⁴

¹ Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 89.

² Lee Butler Jr., *Liberating Our Dignity, Saving Our Souls* (St. Louis: Chalice Press, 2006), 37.

³ Peggy Way, "Cultural and Ethnic Factors in Pastoral Care," in *Dictionary of Pastoral Care and Counseling*, ed. Rodney J. Hunter (Nashville: Abingdon Press, 1990), 253-54.

⁴ Pamela A. Hays, *Addressing Cultural Complexities in Practice: A Framework for Clinicians and Counselors* (Washington, DC: American Psychological Association, 2001), 13.

Four Stages of Identity Formation

1. Assimilation Stage This stage is characterized by the individual being educated or indoctrinated to believe that the standard of excellence and all that is good is synonymous with the dominant culture. Indoctrination of this message, from an early age, becomes internalized for many individuals who learn to think that the dominant culture is better than their own ethnic/racial culture. Consequently, many may prefer teachers, doctors, lawyers, schools, etc from the dominant culture, while denying the value of professionals of their own cultural group. Self-hatred is possible during this stage, as is lack of awareness or an integrated approach to assessing the merit or value of the dominant culture. Transracially adopted persons who are raised in homogenous environments and assume they are part of the dominant culture may experience this stage differently than other people of color and ethnic minorities.

2. Questioning or Awareness Stage This stage is usually initiated by a crisis (personal, political or social) or comment that causes the person to question their beliefs about self. The individual begins to question their beliefs by comparing what they have been taught and what they actually experience. Through questioning, awareness begins to take root and the individual notices comments, behaviors and even facial expressions directed toward him or her that are offensive or hurtful. For example, recently at my church, I was engaged in conversation with two males, one Anglo and one Latino. A third Anglo male walked up and asked the Latino to help him move a heavy piece of furniture. A person in the questioning and awareness stage would ask, "why was the Anglo male not also asked to help move the furniture." An individual going through this stage begins to reflect on their life experiences and usually grows angry with self and society for a lifetime of indoctrination and unequal treatment.

For biracial and transracially adopted people, this stage may be experienced slightly differently. At this stage a biracial person may question/become aware that society and possibly family members are forcing them to choose one group identity. For transracially adopted individuals the awareness that, although their adopted parents may want to live in a colorblind world, the people they interact with on a daily basis do not

live in such a world. Experiences of racism in their communities, schools, churches and sometimes families can trigger feelings of isolation and dejection.

3. Rejection-Disengagement Stage This stage is characterized by withdrawal from the dominant culture and immersion in one's own culture. For Hispanics, it may mean taking pride in speaking Spanish and not wanting to speak English. For Asians, it may manifest as wanting to learn more of the culture and history of their country of origin. Individuals in this stage develop and project a strong connection with their own cultural/ethnic identity. This stage is also marked by anger/rage as the person begins to address a lifetime of shame and guilt projected onto them by the dominant culture.

For many biracial people, this stage is characterized by feelings of guilt over having to reject one parents' culture and ethnicity. It is also marked by self-hatred because of having to reject a part of self. Transracially adopted people may experience this stage in two ways. One they may disengage from their ethnicity of birth and only identify with their adoptive parents identity. Or they may disengage from their adoptive parents' identity and take pride in their ethnicity of birth. For both biracial and transracially adopted people this stage is difficult because it usually involves having to reject either a part of self or a part their family.

4. Integration-Reengagement Individuals at this stage, having learned from and moved through the previous stages, have gone through tremendous personal growth. Their sense of self is more positive and their connection to the world is more secure. They have discovered that being human is flexible and fluid and have learned to embrace the many shades of grey of everyday living. They are able to accept the healthy and reject the harmful elements of the dominant culture. They are also willing to be critical of their own culture. In other words, they have integrated the cultures that impact their daily lives and their outlook and attitude toward life is more holistic and hopeful.

IDENTITY MAP

The **Identity Map**⁵ can help caregivers develop self awareness related to cultural influences that have shaped and informed the values, beliefs and behaviors that are used to engage the world. Some of the values, beliefs and behaviors are conscious while others are held without awareness or reflection. The Identity Map consists of the following elements:

- *Year Born/Age—significant cultural influences:* For example, for Baby Boomers a significant cultural influence was the Vietnam War. A significant cultural influence for Generation X is computer-generated games and text messaging. For an immigrant to the US, a significant cultural influence could be living through a civil war or the assassination of a president.
- *Geographic Areas Lived: childhood and adult:* For instance, a person who was raised on an Indian Reservation and now lives in a major urban area.
- *National Identity:* American, El Salvadorian, Puerto Rican etc.
- *Ethnicity/Race, 1st language, language spoken at home:* Answer the question ‘what do I want to be called,’ Native American or American Indian, Latina or Hispanic, Black or African American etc.
- *Religious/Spiritual Orientation—childhood and adult:* For example, a person who grew up Protestant and now identifies as Unitarian Universalist.
- *Socioeconomic Status—childhood and adult:* For instance, a person who grew up lower middle class and now identifies as middle to upper middle class. Or a person who grew up in the upper class and now identifies as a member of the lower class.
- *Disabilities:* includes mental, physical, acquired and developmental disabilities.
- *Sexual Orientation:* includes Lesbian, Gay, Bisexual and questioning.
- *Gender:* female, male and transgender.

⁵ Pamela A. Hays, “Addressing the Complexities of Culture and Gender in Counseling,” *Journal of Counseling and Development* 74 (March/April 1996): 332-38.

Example of an
IDENTITY MAP

<u>Year Born/Age—significant cultural influences:</u> 52 years old; Anglo-American, politically active anti-war and animal rights activist; baby boomer, post Viet Nam.
<u>Geographic Areas Lived: childhood and adult:</u> Raised in Midwest, urban area. Currently, suburban West Coast.
<u>National Identity:</u> Born and raised in the U.S. I identify as Anglo American.
<u>Ethnicity/Race, 1st language, language spoken at home:</u> Mother was Irish and Father mixed Norwegian and other. English is my first language. Only English is spoken in my home.
<u>Religious/Spiritual Orientation—childhood & adult:</u> Raised in the Catholic Church; as an adult I identify as a Unitarian Universalist practicing and studying Hinduism.
<u>Socioeconomic Status—childhood & adult:</u> Raised middle class; currently middle class.
<u>Disabilities:</u> Chronic foot pain; breast cancer survivor for 10 years.
<u>Sexual Orientation:</u> Heterosexual, divorced, no children.
<u>Gender:</u> Female.

Hays, "Addressing the Complexities of Culture and Gender in Counseling," *Journal of Counseling and Development* 74 (March/April 1996): 332-38.

IDENTITY MAP

<u>Year Born/Age—significant cultural events:</u>
<u>Geographic areas lived: childhood/adult</u>
<u>National Identity</u>
<u>Ethnicity/Race, first language, language spoken at home</u>
<u>Religious/spiritual orientation; childhood/adult</u>
<u>Socioeconomic status; childhood/adult</u>
<u>Disabilities</u>
<u>Sexual orientation</u>
<u>Gender</u>

Sample Bios of UU Youth and Children for Religious Educators workshop

14 Year Old Bi-Racial Female

Hi, my name is Nicole and I am 14 years old. For people my age text messaging and chatting with friends on line are important daily activities. I have lived all my life in the same semi urban-suburban city. My father was a mixture of Irish and German and he died when I was 8 years old. My mother is African American. I identify as bi-racial; however, because I have African features, people assume that I am African-American. While my mother is fluent in Spanish, my first language is English and English is the only language spoken in my home. I attended the Episcopal Church until I was about 6 years old when my family started to go to the UU church in our city. Because of the neighborhood we live in, I guess we are considered middle-class, but I don't know; you would have to ask my mother. I do not have any disabilities and I like boys.

17 Year Old African American Male

Hey, my name is Jessie and I am 17 years old. For people my age fearing the draft, war and playing video games are important. I live in what is considered middle to upper middle class neighborhood, and I plan to go to a college far, far away from home. When asked, I always check the box for African-American/Black, but I prefer to be called African-American. English is my first language and is the only language spoken in my home. I grew up UU, but now I question if I am really a UU because of some of the things I have experienced at Youth Conferences and at General Assembly in Fort Worth TX. So I guess I would consider myself to be questioning my religious and spiritual orientation. I am also questioning my sexuality and according to my last check-up I am in good physical health.

8 Year Old Transracially Adopted Female

Hi, my name is Clara and I am 8 years old. For kids my age being liked and owning a cell phone are important. My family has lived in the same really big house since my parents adopted me from Korea when I was a baby. When my friends ask me what church I go to I say Unitarian Universalist but I don't really understand what that means so I cannot explain it to them. The only language I know is English although I would like to learn Korean, but my parents' think I should learn French.

12 Year Old Hispanic Male

Hola, my name is Julio and I am 12 years old. My friends and I like to play soccer and video games. I live in a neighborhood that is considered working class, but I was born in Mexico. My mom speaks Spanish at home but my stepfather, brothers and sisters and I all speak English. My sister likes to be called Latina, but I like to be called Chicano. My mother grew up Catholic and we sometimes go to church with her and other times we go to a Unitarian Universalist Church with my stepfather.

Questions (used in workshop for religious educators)

- 1) What assumptions or stereotypes do you have about the care-seeker?
- 2) How will your assumptions or stereotypes influence your ability to provide helpful and supportive pastoral care?
- 3) What cultural influences and values do you have in common with the care-seeker?
- 4) What are the differences in cultural influences and values between you and the care-seeker?
- 5) What role do you think God plays in the life of the care-seeker?

Questions (used in workshop for DRUUMM youth and young adults)

- 1) Which of the categories on the Identity Map gives you the most difficulties as a Unitarian Universalist?
- 2) How does your identity affect your relationship with other Unitarian Universalists who are ethnic minorities?
- 3) What are the stereotypes related to your identity?
- 4) How do these stereotypes affect how you think and/or feel about yourself?
- 5) What are the stereotypes you have about people in your own or other ethnic groups?

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